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## THE RESPONSE OF THE REGIMENT.

BY MRS. MARY S. ROBINSON.

"Zadra rebata!" "Good morning, children!" Thus the Tsar exclaims, riding before his troops; and adds a word of praise.

"Radu staratia!" "Glad to do our best!" proclaims

The host as with one voice—a custom of old days.

"Wilt follow me?" he asked, when once a mist of doubt

Bewildered all the realm. "Children, wilt follow me?"

"Radu staratia!" came back the steadfast shout;

"We're glad to do our best!" Thereat the mist did flee.

Ye Little Ones, the parents softly say: "Be good."

Reply: "We're glad to do our best," and smile

With hope and cheer as honest children should.

For good cheer, task and tempting doth be grieve,

Fair Youth, who heed the teacher's mild behest.

Those ardent faces lighten all his way,

Say for his comfort: "Glad to do our best!"

This be the watchword for the studious day.

Serious-browed Men and Women, tolling still,

Bearing your loads along the ascending way,

Look to your Prince! Your law is His good will.

Then, "Glad to do our best!" serenely say,

And ye who stand in weariness of age,

And ye who suffer poverty and pain,

Cry, "Glad to do our best!" and thus assure

By fortitude the sorrows that remain.

Dear Lord, when stupor and when doubt

Enwrap our souls, Thou ask'st: "Wilt follow Me?"

And, "Glad to do our best!" we cry; and casting out

The demons, straight the herd do flee.

Thou Spirit mild, benignant, silent Guest,

While in the heart Thou holdest Thy abode,

We will not falter: "Glad to do our best!"

Knowing that Thou wilt share each irksome load.

And upon the illimitable plain we stand,

Looking on Him, the Sovereign over all,—

"Errors and sins o'ertook us in that lower land."

We must admit; "yet not entirely did we fall."

Thou help, we were glad to do our best,"

"we'll say;

And ever glad to do our best, begin the end-day.

## SNAKES IN INDIA.

BY REV. JAMES MUDGE.

"India must be a charming country to live in," wrote an American editor, prefacing an item in regard to the number of deaths from snake-bites here. And the impression which the words indicate, though quite erroneous, is extremely natural. It cannot be denied that one of the most prominent and horrible ideas connected in most minds with India, is the extreme danger to life there from poisonous snakes. According to the government returns, which are doubtless under rather than over the true figures, in 1876 no less than 15,946 persons were killed by snakes within the limits of British India. In 1877 the number was 16,777; in 1878 it was 16,182; in 1879 it was 17,388; and in 1880 it was 19,150.

Alarmed and terrified by these figures, the traveler or the young missionary steps upon these shores almost expecting to see huge serpents crawling about at will in every direction, or at least starting up from every hole and corner. He hardly dares to go to bed without searching under his pillow or mattress to see if some snake be not there lurking in readiness to pounce upon him. He shakes his slippers in the morning before putting them on lest there be something in them coiled concealed. He distrusts every piece of rope or harmless black stick. Perhaps some older inhabitant, well aware of his feelings, has taken pains to rehearse in his hearing all the hair-breadth escapes and blood-curdling incidents that he has ever experienced, or read, or invented. This still further fires the imagination of the "griff," and he begins to think that nothing but a special interposition of divine Providence, or the most sleepless vigilance, can possibly preserve him from this peril. However, in course of time, if he keeps his eyes and ears open, he comes to understand the matter better, and his fears depart.

The fact is, that the number of white men killed by snakes in India is extremely small—doubtless as small in proportion to the total number of such persons as in Europe or America. During twelve years only four deaths by snake-bite occurred in the British army in India, and soldiers are much more careless and

more exposed than any other class of whites. Since I have been in the country I have heard of but one European dying from this cause, and he was in a telegraph office in Delhi. I have not seen more than ten snakes in nearly as many years, and most of those were harmless. The dwellers in any rattlesnake region of America could tell bigger snakes stories than the average India missionary.

It is true that 20,000 seems a large number, but it is only one in 10,000 of the population. And those who die are of a class that rarely comes into any contact with Europeans. They are the inhabitants of the little native villages scattered by the thousand throughout the land. The lieutenant-governor of Bengal, the province where more than half these deaths take place, says: "The mortality from snake-bites is attributable to the mode of life of the people of this country. It is preventable by them if they are prepared to change this mode of life, but is preventable in no other way. So long as the people allow their homes to be surrounded by rank vegetation, old bricks and rubbish, and go out into this natural abode of snakes in the night without a light, and often without any protection for their feet, so long will they be exposed to the risk of snake-bites. The recklessness of the people in respect to the adoption of ordinary precautions against accidents of this kind, is so much a part of the national character, that nothing that government can do is likely materially to effect any substantial good."

Yet the governments of several of the provinces made some efforts in this laudable direction, and about a lakh of rupees is expended annually throughout the country in the way of rewards for the destruction of venomous snakes and wild beasts. In 1876, no less than 212,371 snakes were thus killed; in 1877 the number put out of the way was only 127,295; in 1878 the number was 117,958; in 1879 it was 132,961; and in 1880 it had risen to 211,775. There is considerable difference of opinion as to the advisability of these rewards. The matter is not so easy to manage as might be supposed. For example, the chief commissioner of the central provinces, in withdrawing his rewards a few years ago, gave the following reasons: "Firstly, it is difficult, often impossible, to distinguish between venomous and harmless snakes; secondly, the instinct to kill snakes is generally so strong that they would be killed whether rewards for their destruction were given or not; thirdly, to offer rewards might lead to an increase of deaths by people inadvertently poking after them; lastly, snake-killing might become a profession, and snakes bred for the sake of the reward granted for their destruction." In Bengal it was found that a large proportion of the snakes killed were caught and brought in by professional snake-catchers from places remote from human habitations where they would probably never have had an opportunity of killing a human being. Nevertheless, the general preponderance of opinion is in favor of continuing the rewards in some shape, perhaps by municipal bodies offering them for the destruction of snakes in towns and large villages.

There is no doubt that the common Indian custom of sleeping on the ground, either outside or inside the hut, is a frequent cause of this sort of death. A snake going about at night in search of frogs and mice passes over the body of a sleeper, orcurls up near him on account of the warmth. The person moves, and the snake, alarmed, strikes in self-defense. Europeans sleeping on beds are lifted out of harm's way. Their boots or shoes and clothing are also a strong protection. They are not only a defense against the fang, intercepting the poison, but by the noise made in walking they awaken the snakes and give them a chance to get out of the way, which they are very quick to improve. The native's naked foot and leg make no noise, and are an easy mark. It is thought, also, that Indians bitten by harmless snakes sometimes die through mere fright.

Then, again, the native is not nearly so much inclined as the European to destroy snakes. The snake is an important member of the Hindu Pan-

theon, and is very extensively worshipped. There is a yearly festival in his honor in most of the cities of India. When a Hindu observes that a large cobra regularly haunts his garden, so far from treating it in a hostile spirit, he is much more likely to feel himself honored by its proximity, and to propitiate it by an offering of milk. Many a piously-disposed native in this way sacrifices his life.

Only a few of the many snakes of India are poisonous. No more than four are at all common—the cobra, the cobra, the karait or bungarus, and the chain viper. Why these few should possess this terrible weapon, thus blasting the reputation of the whole family, or what is its special use, is one of the unsolved mysteries of nature. Nor has any specific cure for snake poison yet been discovered. Preventing the poison from spreading as far as possible by ligatures, cutting, cauterizing, or sucking the wound, constant doses of ammonia, and keeping the patient from going to sleep by making him walk about without cessation, are the means usually employed, and sometimes with success where the circumstances are favorable, and the treatment is prompt and persevering. But we are not anxious to test it either on our friends or ourselves.

## VILLAGE IMPROVEMENT.

BY HON. JAMES F. C. HYDE.

There seems to be a growing desire in many parts of New England, and possibly elsewhere, to make the towns and villages more attractive by the planting of trees along the streets, on the commons and public squares, as well as in many other ways. This is a move in the right direction. In years gone by there seemed to be a disposition manifested by many to destroy all the trees possible, rather than to preserve such as would be useful for shade and ornament. Many villages still have wide, bare, sunny streets, without a tree to give beauty and shade. We have in mind some exceptions to this neglectful state of things, and such places we hold in grateful remembrance. The time is soon coming when the more intelligent residents of villages will be ashamed not to be interested in the matter in hand. See that every person is called to work in the right place, if possible. A member might make an excellent secretary, or treasurer, who would not know a good tree from a poor one, or how to plant the good one when he had got it. Get up a good degree of enthusiasm, and keep it up too.

We close with some observations as to the kind of trees to plant on streets, the way in which they should be planted, and the distances apart. Among the best trees to plant in streets in New England, are the American Elm, Sugar or Rock Maple, Norway Maple, Scarlet Maple, Silver Maple, and Bass. The elm is one of the most graceful and rapid growing of trees, and attains a large size. It is easily grown from the seed, and can readily be transplanted. Its one drawback is its liability to attack and injury from canker worms, but these pests can be circumvented. The sugar maple is a clean tree, with a uniform and rather prim shape, and with excellent foliage that makes a brilliant showing in autumn. It attains to considerable size and height, and should be widely planted. The Norway maple has very dense foliage of a dark green, with conspicuous yellow flowers. The tree has a rounded head and grows to a less height than the sugar maple. It is a fine, clean tree, and should be extensively used. The foliage changes to a rich yellow in autumn. The scarlet maple, so called because of the brilliant scarlet blossoms it shows in the spring before the leaves appear, is the same that is called white maple by some, and is found growing in swamps and low places. It is a moderate grower, with clean but rather small foliage that becomes very brilliant in autumn with scarlet and red. It often attains to large size and is worthy of attention. The silver maple is more like the scarlet than any other, having the scarlet blossoms in spring, though rather less conspicuous, and having rather larger foliage, which is white and silvery on the under side; hence its name. It naturally grows along water-courses, and often attains to large size. It is a very rapid grower, but its branches are brittle and are often broken by the wind in summer or ice in winter. It is worth planting. The American lime, or bass, tree has fine clean leaves, and numerous blossoms, which are rich in honey and very attractive to the bees. The tree becomes a lofty one, with a full, round head, and deserves more attention as a street tree than it has generally received. It should not be confounded with the European lime, or linden, which is a very poor tree and not worth planting. We could

give a more extended list of trees for street planting, but those we have named are certainly the best.

In planting all these trees, the essential things are, first, to get good trees with good roots. They should be well cared for after being taken up, so that the roots may not be exposed to the weather. The holes where they are to be set should be from four to six feet across, according to the size of the tree to be planted, and not less than two to three feet deep; if the soil be very poor, or not at all, it may be better to make even larger holes. In all cases fill in with good loam, and in setting the trees put the roots in position as naturally as possible, and fill in between them well with the loam and tread the earth firmly over and about them. If the trees are quite tall, they should be shortened a little before planting—"headed in," as we term it. The ends of the large roots should be cut off smoothly before they are planted. All trees so set should then be staked, or if that cannot possibly be done, have large stones placed over the roots, so that they will not be loosened by the wind and thus killed. They should be so protected that horses will not gnaw them or other animals injure them.

Elms should be set at least fifty feet apart, and better if sixty, so that they grow large in after years when they will not become crowded and ill-shaped. Some think it better to plant thirty-five or forty feet apart, and then cut out every second tree as soon as they touch each other. Maples may be planted a little nearer. We hope many of our readers may become more interested in this whole subject.

## CHAUTAUQUA LETTER.

A marked feature of the present Sunday-school Assembly is the morning prayer-meeting. Rev. B. M. Adams has special qualifications for conducting such a service. His brief Scripture readings and exposition are deep in thought and rich in experience. The attendance is large, and the people come together in the Amphitheatre as if they were hungry and fully expected to be fed with the bread of life. The prayers and speaking are fervent, and spiritual power pervades the services.

The missionary conferences continued one week, in which the C. F. M. I. acted a conspicuous part. Bishop Wiley, Dr. Reid and others put in strong pleas in its behalf. The women seemed fully alive to the responsibilities of their position.

At this Assembly Dr. Vincent is giving personal and special attention to the qualifications and work of primary teachers. For a number of days he has met the teachers of infant classes in the Hall of Philosophy and catechized them very closely in regard to their methods and given them such instruction as he judged best. He has tried, also, to push his investigations out into the homes of the children, with the idea of securing the united labors of home and Sunday-school for the good of the little ones. All these conferences have been largely attended and the discussions spirited.

The early scientific lecture of Rev. H. H. Moore in the Hall of Philosophy, on "The Elements of Vital Philosophy," opened up an unusual, if not a new, line of thought, which has elicited considerable discussion. It is generally thought that the ground taken can be held against all the assaults of materialism.

Dr. Vincent's lecture on "The True Transmigration" was a finished production and listened to by a crowded Amphitheatre. The idea taught was that there should first be an incarnation of Christly influence, and then a transmission of the same to posterity. The historical lecturer of this Assembly has been Rev. Dr. Blackburn, the church historian. His themes have been Oliver Cromwell, Queen Elizabeth, and the Roman Empire and its relation to the Christian faith.

The important event of August 5 was the appearance of the venerable Dr. Hopkins upon the Chautauqua platform. His lecture on his relations to the lamented Garfield was listened to by a large audience. Two years ago Garfield himself was on the ground and made a speech; one year ago the

Assembly felt the agony he was enduring, caused by a heartless assassin; this year his distinguished educator places a fresh laurel upon his grave.

The first class of the Chautauqua Literary and Scientific Circle has completed the four years of study and will receive graduating honors at this Assembly. Of the eight thousand who joined the class in 1878, it is expected that about four thousand will receive diplomas.

Last Sabbath an immense crowd of people listened to the Gospel as preached by Bishop Simpson. As the gates and docks were all closed on the Lord's day, the grounds were as quiet as a New England village. The Sunday-school in all its departments aggregated 3,127. The Bishop's lecture the following Monday on "God's Hand in History" drew the people together again and held them spellbound to the close. In his lecture in the afternoon, on "Crank," Dr. Buckley was wholly himself. He spoke as one who had a perfect knowledge of his subject. It was brimful of facts strong together in logical order. In a long lecture at night Mr. Anthony Comstock poured lurid light upon a certain phase of "Midnight Darkness," as he, by painful experience, has found it to exist in New York and throughout the country.

John B. Gough, the hero of a thousand platforms, was the hero of Temperance day. It seems that age and heavy gray locks add to the power of this Sampson of the platform. The weather has been variable, most of the time very good, but such are our conveniences, having a Chapel, a Temple, a Hall, an open Auditorium, a Pavilion and an Amphitheatre, that the Assembly is ready for any emergency. The attendance is large—larger than ever, our markets say. The various departments are worked with the vigor and thoroughness characteristic of the place.

The musical department continues to be carried on with great enthusiasm. Prof. Case and Sherwin are giving us some grand concerts.

Between this date and the 21st of August we are to be favored with the presence of noted platform speakers, the Royal Bell Ringers of England, grand organ concerts, graduating exercises of the C. L. S. C., various memorial days, and such other things as Dr. Vincent knows so well how to make effective in interesting the people.

The recreations of the Assembly are pursued with moderation. From the young people the skating rink receives a share of attention. Excursions on the lake are of frequent occurrence, and boating and bathing are indulged in daily and hourly.

On the whole, the Assembly is moving along with great force in all its departments. The instruction alone will cost about \$15,000, and the heavy gate fees are a daily comfort to the parties who are financially responsible.

At this Assembly Dr. Vincent is giving personal and special attention to the qualifications and work of primary teachers. For a number of days he has met the teachers of infant classes in the Hall of Philosophy and catechized them very closely in regard to their methods and given them such instruction as he judged best. He has tried, also, to push his investigations out into the homes of the children, with the idea of securing the united labors of home and Sunday-school for the good of the little ones. All these conferences have been largely attended and the discussions spirited.

What has taken the place of these once precious places and scenes of special manifestations of the divine Presence to human souls? First, we notice the erection of a neat, commodious and beautiful chapel, whose doors are always open and to which the people are invited to flock for social worship. But this is only one place; and that place has nothing of the power to draw persons to it that the society tent has—and in the nature of things it never can have. The rest of the space is filled with beds of flowers, flowering shrubs, vases of flowers in the midst of an artistic grassy lawn; and, in addition, three "croquet grounds." In an artistic point of view, the latter disfigure the circle and jar the aesthetic nerves. A beautiful "cross" is prominent, composed of growing plants, while a few other designs give evidence of exquisite taste on the part of the landscape gardener who designed them. In the centre of the circle stands that artistic structure known as the great Iron Tabernacle, where large congregations gather on cool Sabbaths, and sometimes during week evenings, if some distinguished speaker or speakers are expected.

## Miscellaneous.

## PLUCK AND PRINCIPLE ILLUSTRATED.

BY REV. W. H. PEARCE, D. D.

[Concluded.]

At the Grand Central Depot store the restaurant system has been made a prominent and a permanent feature, for the convenience of customers and employees. The one for customers is favorably located for seeing the whole store, which it overlooks. In this they can find not only what they may desire in the way of food, but also attentive attendants to wait upon them. Here everything is furnished as reasonably as at any place outside. Thus time and exertion are both saved, to expend in seeing and buying. The other is for employees in and about the store, of whom there are twenty-three hundred on the payroll. And it is a very great convenience to them, especially as they are mostly ladies. They are not obliged to eat here unless they choose to do so, but few go out.

In one of the new upper divisions there has been fitted up in most tasteful manner a complete suite of cottage rooms. They look so comfortable and homelike that one almost feels like doffing outer garments, hanging them on the rack and sitting down to solid comfort. The parlor and sitting-room are in one. Then there is a dining-room, where a table is spread almost inviting you to a seat; and a bed-room adjoining, each and all furnished most elegantly.

Adjoining it, on one side, is the furniture department, in two rooms, each nearly a hundred feet long by some thirty wide. This is utilized space under the roof. It is completely stocked with every variety, form and cost of furniture that can be desired. It terminates in the most extensive and complete assortment of antique wares, probably, to be found in the country. Of course the cottage advertises the furniture and helps to sell it. On the other side of the cottage is the carpet, rug and matting department, about as large as the other, and perhaps as ably aided by the cottage as the other. The arrangement of both shows good judgment.

A wonderful feature in this establishment is the collection, or payment, system. It is not done now by cash boys and girls, a hundred or more of whom could be seen and heard, running here and there in a constant clatter, responding to the incessant call, "Cash, Cash," coming from almost every quarter. Pneumatic tubes have superseded these.

In the centre of the building a room has been fitted up on an elevation of five or six feet, the entrance to which is in the middle by a narrow staircase. A counter, some sixteen or eighteen inches wide, surrounds the room, which is circular. The enclosure above the counter is some five feet high. Over this the pneumatic tubes pass in pairs, from different parts of the store. They are of brass, about two and a half or three inches in diameter, and present a unique appearance from the outside. The money received from customers is taken by a lady at the farther end of the tubes for any section, rolled up in a flexible cover with duplicate checks, put into the tube, and with a loud sharp click is passed in a moment to the room in the centre, dropping on the counter. At this counter sit eighteen ladies, each at the tube assigned to her. As the parcel comes down, with a whack that would startle a stranger, she takes it, counts the money, makes the change, stamps the duplicate check if correct, and replacing it in the cover, sends it back through the return tube, whether it goes as quickly as it came. One or two young men collect and count the money, and by check pass it over to the cashier. The system of checks and balances employed here would seem to make loss, embezzlement, or misappropriation in the cash department almost impossible.

The numbers visiting or trading here are almost fabulous. With no specific means of registering comers, it can nevertheless be approximated by observation, with some knowledge of numbers applied to persons. From this source it has been estimated that sixty thousand persons have passed into the store in one business day of ten hours' duration, or three hundred and sixty thousand in a week. At that rate, more in number than the whole population of Philadelphia would visit this store in three weeks! This may seem to some to be an exaggeration. But take some other figures, and they will sustain this general statement. The stock in store averages about two millions of dollars; but such is the rapid exchange from stock on the shelf or counter to cash in the hands of the proprietor, that several men are kept constantly

buying to keep it replenished. What a contrast between it and the thirty-five hundred dollars of April, 1861! Somebody must go and buy!

In the fall of 1870, Mr. Wanamaker paid A. T. Stewart, of New York, for one bill of goods, \$100,750! That year the sales exceeded two millions. In 1873 they exceeded two millions and a half; and they have not been decreasing since. On one day in 1879, just before Christmas, there was passed over the counters of this store alone over \$52,000. In the same store in the last fall, 1881, on more than one day there was received \$90,000.

It seems almost incredible, and yet these are stubborn facts, and these figures do not lie. They illustrate the truth of our heading. Pluck and principle guaranteed success. One alone may succeed for a time without the other, but not long or to any great extent. It requires the two to make an evenly-balanced power of action which shall move forward in the path of life and accomplish something.

Here is the secret of Mr. Wanamaker's success: On starting out in life he adopted Christianity as its basis and its spirit as the basis of his life, and he has built upon that foundation a character that is above all money value. He has succeeded in business, although below fifty years of age, until it is doubtful if there is a man in the United States that exceeds him in amount of active business responsibility.

In February, 1858, the Bethany Mission Sunday-school was founded by Mr. Wanamaker at 2133 South Street, a greatly-neglected new portion of the city. The first enrollment contained twenty-seven names.

With steadily-increasing success it went on. Lots were purchased and a mission house erected.

The school increased to one thousand; then to twelve hundred. In 1874 there were

one hundred and twenty-two hundred scholars. A church has been built in connection with the mission chapel, which will seat some twenty-five hundred. It has a membership of seven hundred and fifty, and through it and the school at least five thousand have been reached with religious influences. Mr. Wanamaker has been the superintendent of that school from the start, and, unless he was sick or out of the country, nothing has kept him away from it.

This is his monument. When the great stores he has established shall have passed to other hands, or be closed, and all the advertisements that have arrested the attention of the traveler by the road-side and in the public prints shall have been wiped out by the hand of time, that church and school shall stand far on in the centuries and keep his memory fresh and green. They furnish the key to his wonderful success, and say to every young man in the on-coming ages, "Go thou, and do likewise."

## WHICH COLLEGE?

BY REV. A. H. HERRICK.

ZION'S HERALD, of July 12, contains an article on "What College Shall I Enter?" which is worthy of repeated perusal.

The circumstances should be very exceptional which could induce Methodists, or the children of Methodist parentage, to enter other than one of our own institutions.

As to expense, I may quote from a June copy of a secular paper upon which my eye just lighted by accident: "The pecuniary aid furnished poor students at Wesleyan University is larger than is usually supposed, and the prospects of a poor man there would seem to be, taking into account the low rates of club board, as good as at any college in the country. Besides a practically unlimited supply of scholarships which furnish free tuition, there are forty competitive scholarships ranging from \$250 to \$1000. . . . There are also twenty-two prizes and one post-graduate scholarship. . . . The best men in the freshman class get, therefore, from \$300 to \$350, which is enough to carry them through the year. Harvard distributed \$30,000 a year in scholarships and prizes among the four college classes; but Harvard's classes are much larger than Wesleyan's, and the cost of living at Cambridge much higher than at Middletown."

The same paper states that the average expense for the class just graduated from Yale was, for the four years respectively, \$867, \$923, \$1,048, \$1,063; total \$3,901. Contrast these figures with \$300 to \$350 which is above declared to be enough to carry one through the year at Wesleyan University.

The prizes at Middletown were, a few years since, and probably are now, given exclusively in money, though most of all the amounts are not large. Any person who is deserving and needs the same, can have free tuition. In the freshman class sixteen persons will receive the competitive Seney scholarships, ranging from \$100 to \$250. In each upper class there are eight of these scholarships. Excellent board is obtained in clubs at low rates.

In my class (that of 1875) there were

about forty graduates. It is doubtful if the expenses of any one approached the late average at Yale given above. There was, emphatically, no need that in any case they should.

In the College of Liberal Arts, Boston University, one may economically secure an education perhaps as good as any American college affords. This institution has sixty-five free scholarships, each yielding an income of \$100 per year.

I wish to call attention, as the author of the article above referred to has done, to the fact that the question of the pre-eminence, overshadowing importance with reference to a college, is this: "What are its moral and religious character and influence?" It is lamentable that the oldest American college is perhaps the most lacking in these all-important particulars. Does any one acquainted with the facts doubt that the influence at Harvard is opposed to vital, evangelical religion? We refer not to isolated cases among professors or students, either better or worse than the general, but to the predominant influence. And what of the morals of the institution? Dec. 6, 1881, Cambridge voted whether licenses should be granted for the sale of intoxicating liquors. Where ought the influence and votes of those in charge of the hundreds of young men gathered in this ancient institution to be found at such a time? Where were the votes of the faculty? I desire to say that in all probability the issue of this example to the youth? The total majority for license was ten to fifteen. If most of the faculty voted for license, may we not justly attribute to them that the efforts of temperance workers were defeated?

A distinguished divine, resident for years in Cambridge, told me that on class day it is customary to have "free punches" at the college. It is no secret that in many of the students' club-rooms intoxicating liquors are freely used. A person employed about the college stated recently that, entering a room at four o'clock on a Sabbath morning, he found students still at gaming. As to other evil habits alleged against some of the students, I will not speak.

It may well be asked, what inducements should lead a youth of Congregational or Baptist affiliations to enter this institution, when other colleges, smaller but comparatively free from these objectionable accompaniments, are at hand? And especially we urge the query, why Methodist youth should turn aside to any other than Wesleyan University or Boston University, when these offer as good an education as any, more cheaply than with great freedom from such immoralities as have been above alluded to?

A college education is valuable not more for what it directly imparts than for the impetus and direction which it gives to subsequent life; if these be wrong, who can estimate the damage that will result? Surely, it is the fact that in choosing what college to attend, the pre-eminent consideration should have reference to the religious and moral influences to which one will be subjected.

Even a "fresh-water" institution is better than one where something essentially opposed to fresh water is in fashion. But Wesleyan and Boston Universities are recognized by those informed as taking rank with the leading colleges of the land.

## BISHOP SCOTT.

MR. EDITOR: Will you allow me, as we are doing, to indulge in a single reminiscence of the late beloved Bishop Levi Scott, so recently passed to his reward? The first Conference at which the Bishop presided after his elevation to the episcopacy was the Vermont, which held its eighth session at Northfield. The services of the Conference Sabbath were held in a grove adjoining the village, and at the conclusion of the morning sermon came, as usual, the ordination of deacons. It happened in the arrangement of the class that the writer was the first candidate upon whom the Bishop laid his hands.

There may have been to others no significance in this fact, but to me it gave an added solemnity, as (with we conceived) a slight tremor in his voice he for the first time in his official capacity pronounced the words, "Take thou authority," etc. The other members of the class, as distinctly as we recollect, were S. Tarbell, Joseph E. King, Wm. D. Malcom, R. Brown, M. Pattee, and J. L. Roberts.

At this session an invitation was extended to the Conference from ex-Gov. Paine, then president of the Vermont Central Railroad, to take a free ride to Montreal. Most of the preachers were eager to accept the invitation, but at first the Bishop demurred, fearing, evidently, that the business of the Conference would be concluded with too great haste. His scruples were, however, laid aside, and the invitation accepted.

Conference closed on Saturday night with the reading of the appointments, and at 5 o'clock on Monday morning, a beautiful June day, about one hundred preachers, accompanied generally by their wives, embarked on a special train for the Queen's dominions. Reaching La Prairie, we were conveyed by steam across the St. Lawrence, and arriving at the wharf, were met by the Wesleyans of the city and taken to their home.

There are many people here who consider that it was an intelligent act of justice to dispose of such a case by the help of hemp and an oak limb. It was not done by the roughs of our party, but by a cool, deliberate, silk-hat, white-neck-tie, intelligent and greatly-respected class of men. This is not a

preached by the venerable John G. Dow, the Nestor of the Conference. For once, however, Father Dow failed to measure up to his usual ability and to meet the expectation of the brethren.

The next morning the Conference assembled on its return trip, and as the steamer left her wharf, Wesleyan and Episcopal voices blended in the grand strains of Coronation. On board the boat an informal meeting was improvised, and short speeches made by the Bishop, who was in his happiest vein, Rev. Joseph E. King, ex-Gov. Paine, and others. Reaching Northfield, the preachers separated to their various fields of labor, the assignment of the writer being the beautiful village of Woodstock, Vt., as the successor of Daniel Field.

Among the senior members of the Conference at that time were J. D. Dow, Eliza J. Scott, J. B. H. Norris, Eleazer Jordan, Nathan Howe, E. Spear, Zeb Twichell, George Putnam, and S. Chamberlain, men of precious memory, and nearly or quite all passed

very secure place for that class of emigrants, and we would not advise them to come. But we will look away from this scene to a better one.

OUR STATE CAMP-MEETING came in June, and was a wonderful season of refreshing. Rev. Thomas Harrison was there all through the meeting, which lasted about two weeks and held over two Sabbaths. This meeting had been very thinly attended for several years for a State camp-meeting, and had looked very much like giving up the ghost. In May Bro. Harrison came to Jackson St., St. Paul, and assisted Rev. Dr. Marshall in a series of revival services. The results were truly glorious, for several hundred came to the anxious seat, and scores professed to find Jesus precious. This fire was carried into our State meeting — a few miles out — and the power of God came down, with wonderful signs following. This has worked change and brought a new lease of life to Methodism in the Northwest. Next year Bro. Harrison has promised to come, and we believe Chaplain McCabe, also, and the prayer presses up from the heart to the lips that this may be God's method of turning back the sad tide of worldliness, Sabbath-breaking and the rum power.

The State camp-meeting at Clear Lake, Iowa, was another tidal-wave of holy power, driving back the power of darkness. Chaplain McCabe was there with songs of melting pathos and heart bubbling over with the love of God, and Bro. Harrison with his quick perception of sinners in need of Christ, and his nervous turns of generalship; and the two were God's champions to reach the hearts of the people and lead them to the fountains of living waters flow.

These two camp-meetings led several hundred persons into the path of life, and many who were faint, hungry, weak and faltering, were fed at the King's banquet and entered the Father's family in new dress, singing, "I'm the child of a King;" now I know "my name is written there." Bless the Lord for brighter days!

FROM THE IOWA MEETING.

Chaplain McCabe came to Minneapolis and lectured in the Franklin Ave. M. E. Church, to help the ladies finish paying for their carpets. A good congregation came to learn of the "Bright Side of Life in Libby Prison." On Sunday the Chaplain preached in the Hennepin Ave. M. E. Church, and took up his usual "Methodist collection," which amounted to nearly \$1,300. In the evening the Chaplain is a wonderful man, as every good and perfect gift." We believe that the reason why the "grasshopper becomes a burden" and the chinch bug preys upon our promising fields, and the rust lays its black, withering hand upon our heads of grain, is because we fail to remember the all-wise Giver of our mercies, and to give religious credit in thanksgiving and song to God.

We have a great amount of worldliness among us. Men stop traveling heavenward, and travel towards the world, the flesh and the devil. They strangely forget their vows made as they crossed the divine threshold into the church of Christ in the East or South, and are carried hell-mell into the whirlpool of earthly gaiety. What if God the Father lays a check upon their plans and accumulations, and thereby tries to turn their thoughts and desires towards unending riches? It is to stop their robbing God of time, talent, and service, and turn backward the wheels of the grinding mills of avariciousness. It may be a bitter medicine, but it is good.

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We have a great



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## ZION'S HERALD.

WEDNESDAY, AUGUST 23, 1882.

Holiness is the soul of man brought out of a state of antagonism and resistance to God into a state of harmony with the Divine will. It is a state in which the spirit of man is in union with the Spirit of God, so that there is no jar or discord between the two. It is a condition of inward affinity with Christ, and of spiritual fitness for life's duties and trials.

The Psalmist tells us that it is the entrance of the Word of God into the mind and heart that "giveth light;" that it is this which "giveth understanding to the simple." And this "Word," which was "in the beginning," and which John says was not only "with God," but "was God"—this Word is Christ; and the entrance of this Word to the mind and heart "giveth light." He is a "lamp to the feet and a light to the path" of every man who is His disciple in very deed.

It is a law of ethics, as Dr. Newman, of Oxford fame, puts it, that "All virtue and goodness tend to make men powerful in this world; but they who aim at the power have not the virtue.... Virtue is its own reward, and brings with it the truest and highest pleasures; but they who cultivate it for the pleasure's sake are selfish, not religious, and will never gain the pleasure because they never can gain the virtue." They are like the Jews who sought Jesus not in His true character, but because, as He told them, they "did eat of the loaves and were filled."

No truly good man can be really poor and friendless. His lot may be lowly, his sphere narrow, his garments threadbare, his income small. Nevertheless, being Christ's disciple, he is rich. He is still the man of whom Wordsworth sang:—"Hath he not always treasures, always friends, The good, great man? Three treasures, life and light, And calm thoughts, regular as infant's breath; And three firm friends, more sure than day and night— Himself, his Maker, and the angel Death."

When Chrysostom sought to quicken the zeal of his church at Antioch, he remarked that, "One man inspired with holy zeal sufficeth to amend an entire people." Perhaps this proposition needs qualification. Nevertheless, the history of the church contains so many instances of great spiritual results accomplished by individual effort, that every man whose heart is ablaze with love to Christ has ample ground for expecting that, if his efforts are proportional to his love, and guided by wisdom, the fire which consumes him will spread through his church as a single burning tree often sets fire to a large forest.

Nothing yields a richer harvest of reputation and personal influence in the church than deep piety characterized by a spirit of humility. But when a disciple who has attained church honors through such piety permits himself to be allured into the shrine of Mammon, or into any of the follies of "Vanity Fair," and to be stripped of his garments of humility and robbed of his spiritual treasures, his church influence drops from him like a moth-eaten cloak, and his reputation rots like fruit smitten by a blasting wind. Hosea epitomizes his experience when he says: "When Ephraim spake trembling—was submissive and obedient—he exalted himself in Israel; but when he offended in Baal—by forsaking the true and worshiping a false god—he died." His good influence perished; he entered the gate which leads to spiritual destruction. The man who is conscious of his own increasing worldliness may find the case of Ephraim a very profitable study.

Had Thomas Carlyle stood firmly, if not to the creed, yet to the experience, of his pious mother, instead of spending his life, as he did, blindly groping after truth through the mists of speculative unbelief, he would have lived in the light a happy man and a true leader of men. Had he made his heart his guide when the great problems of life and religion forced themselves on his attention, instead of seeking their solution through intellectual processes only,

he would have taken high rank among the benefactors of mankind. It was both his fault and his misfortune that instead of studying the problems of Revelation in the spirit of a little child, he approached them as a judge already prejudiced by the Calvinistic creed taught him in childhood. Searching after God, not with his heart, but with his intellectual eye only, he was blinded, dazed, bewildered, and driven into that gloomy gospel of despair which embittered his own life and poisoned the productions of his pen. Happy, therefore, is that man who learns from Carlyle's wretchedness to seek the kingdom of God, not alone by the processes of the logical faculty, but by the surer impulses of the heart guided by that sweet light which enlightens every man that cometh into the world.

## HOW TO SAVE WHAT WE HAVE.

The English Wesleyan brethren have an excellent custom at their Conferences of devoting a session to the consideration of the state of the work within their bounds, and the special necessities of the hour. This year they found much occasion for gratitude to God on account of the general prosperity which had been enjoyed in all provinces of Christian work. Twenty thousand members had been added to the body and forty thousand received on probation. This was esteemed to be no subject of denominational complacency, but a result far below what ought to be expected with the large number of ministers and members now enrolled in their ranks.

We fear our much larger Methodist body in this country would hardly show even as favorable comparative results as this. While in portions of the great field remarkable revival influences have been prevalent and large numbers have been gathered into the church, taking the whole work into account, the additions will probably be little more than offset the losses by dismissals and deaths. Our pastoral letters sent forth by our chief ministers from the General Conferences, and from committees, at times, from the annual Conferences, earnestly discuss this great, vital, spiritual and denominational problem; but it would be a very useful service, if some session of Conference could be entirely devoted to this subject. Perhaps it would be expedient to confine it purely to Conference members, in order to secure more freedom and simplicity of utterance, and not to peril the occasion with attempts at popular declamation.

While constant revivals all over the land attended our early ministry, the great losses of young converts and of our substantial membership drifting to other denominations were more than compensated by the reception of new members; and the church, in spite of all its contributions to sister bodies, enjoyed up to modern days an amazing growth. The time has now come when, practically, our doctrines and modes are no longer a novelty, but are substantially accepted by the evangelical churches at our side. Revivals of religion are as common among them as among ourselves, and the average increase from these special seasons of religious interest is growing more and more limited every year.

The hour for conserving what we have has certainly come. We cannot afford these uneconomical losses. Especially we have reached the hour when it has become imperative to save our children if we would perpetuate, not simply the name, but the traditional spirit of Methodism. When we say more earnest pastoral work is needed, we do not mean simply visiting from house to house, although this is an important service if properly conducted; neither do we refer solely to the ministry as alone the agents for its accomplishment. If we had said a work of Christian nurture, it would perhaps have best embodied our idea. No thoughtful Methodist can fail to see how much has been lost in the weakening of interest and the limitation of attendance upon the religious class. There is no measure so efficacious for the conservation of all we gain in revivals and for the preservation of the spiritual life of the church as these peculiar Methodist services. Only pastoral work, persistent and devoted, performed by minister and class-leader, can save this vital means of grace. The chief work of the faithful leader is outside, visiting those whose significant absence from the weekly service shows a waning faith.

In view of the difficulty of finding time for this, the addition to every class of a female leader is important. It is this constant religious pastoral nurture that will preserve to us those who have been born again at our altars.

But our great and saddest loss is that of our children. We trust the courageous and prophetic utterances on this point by President Warren, at the Wesleyan Conference in Leeds, and printed two weeks since in our col-

umn, will be seriously pondered by our ministers and members. Why should this redeemed childhood be lost to the church, even if, by a miracle of grace, its manhood is ultimately recovered? But the possibilities of utter worldliness and unbaptized are too imminent for us patiently to await this dangerous hour of maturity. Our children never should be out of the church. They should not, indeed, cumber it with unconverted hearts, but they should be held to the Cross and under the influences of positive Christian nurture during the hours when God has given the parent and teacher such an amazing power over them, and when the redeeming grace of the Spirit is so eminently present with them. They are Christ's as verily as any saint in the church. Forbid them not to come to Him. Let them be kept within the hallowing and nurturing arms of His church from the beginning.

This is true pastoral work. It is serious work also. It will encroach upon time that may be readily devoted to other tasks. It will require study, and facility, and an abiding consecration to Christ, for whose sake, and not for the child alone, it is to be done. "Feed My lambs for Me" is the reading of the most ancient version (the Peschito) of the New Testament. "It is not the will of your Heavenly Father that one of these little ones should perish." There is a terrible loss among us of Christian childhood, and its responsibility is divided between parents, pastors, and Christian people.

If there is any reason for our existence as a distinct Christian body, our children should be nurtured into a love for our modes and a loyalty for our prosperity. This Christian taste and conviction must be cultivated in early years.

Positive, persistent and intelligent instruction must be given, and they must early be won into religious classes, which can be made attractive as well as spiritual; they must be strengthened against temptation, and nurtured in religious truth, until they reach maturity in years and piety.

Over a score of young people, who were brought under religious influences, in 1837, in Lynn Common M. E. Church when Rev. T. C. Peirce was pastor, and were placed under the care of a young but well-trained member of that church—Mr. afterwards Rev., James Mudge of the N. E. Conference, father of our devoted missionary in India—not one was known to have fallen away from the truth. Several have died triumphantly. A number form the present pillars of the church, and some have entered the ministry of the Word. Herein is to be found a chief element in the solution of the present problem of our church's prosperity. If the children are saved, the Methodist Church will certainly be perpetuated.

## RUSSIA AND THE JEWS.

There seems to be a lull both in this country and in Europe in regard to the Russian Jews. It is quite clear that the matter of philanthropy on both sides of the water has been overdone, and much more care is now being exercised in the aid to emigration. When this was first commenced, it was assured by the Jewish leaders that they had been literally swamped with applications for aid, and have been obliged to apply to the general government to aid in supporting the Jews or driving them away. On their first appearance they were received with much sympathy; but they do not seem to have had the good fortune or the art of making friends, and it was not long before these Austrian towns appealed to the country at large to come to their rescue.

In this phenomenal movement among the Russian Jews, their wealthy co-religionists in all the great capitals of Europe and of this country have come forward in a most generous manner to aid them, and large sums have been raised for their support. But even their patience and purse have been exhausted, and they now see that they undertook far more than they can carry out. It must cost several hundred dollars apiece to put them on our soil and provide for their necessary wants until they can find an occupation and a home. And in the case of those who proposed to form agricultural colonies, much more funds are needed to place them on stocked farms. The wonder is that, in view of several experiments tried in various parts of Palestine and Europe, the Jews still persist in maintaining that their people are ready to enter on agricultural employment if they have a fair chance; the experience is that they remain in this occupation till all their means are exhausted, and then come out as poor as before. It is, therefore, with a very poor grace that prominent Jews lay all the trials of the co-religionists at the doors of the Christian population, for the latter seem also to have trials enough to bear from the Jews.

There has certainly been very bad management somewhere, and it looks much as if the effort on the other side had been to get rid as cheaply as possible of a very troublesome charge. The Jews were led to believe by somebody that in this land of milk and honey the world would owe them a living, and by hook or by crook they would get it. Therefore swarms of them left home without any other reason than the hope of easily bettering their fortunes; and the early transportation hither caused them to suppose that they would have a free time here. In this many of them have been disappointed, and their chagrin has in some cases led to violence against those who have been their best friends.

In view of the difficulty of finding time for this, the addition to every class of a female leader is important. It is this constant religious pastoral nurture that will preserve to us those who have been born again at our altars.

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rural districts, except it be in their own Jewish colonies; restrains them from obtaining claims or liens against the property of the peasants, and bids them close their places of business on Sundays and other Christian holidays. At the same time it protects them from outrage and violence, by enjoining all public authorities to protect them against molestation and their property from destruction, at the peril of severe punishment in case of neglect.

The above ukase gives us some insight into the cause of the hatred toward the Jews, and this whole matter of "Russia and the Jews" has recently been ventilated in a little work of a hundred pages by a German author of Jewish experiences. What he says throws a good deal of light on the situation, and explains what has been an enigma to most people on this side of the water. "Swarms of Jews have, contrary to the law, gone clandestinely into the districts of the interior, and created ceaseless conflicts. In 'Smaller Russia,' since the abolition of serfdom, they have greatly complicated all social relations. By usury and rum they have ruined the peasants of entire districts, so that nearly all the land which they received on their liberation has been obtained by the Jews, who possess in this way nearly four million acres, though they have no legal right to be possessors of the soil. The liberated serfs seem to have no power against the Jews; and in the interior provinces, or governments, have been in fact their slaves. This experience has induced the government to exclude the Jews from the interior for a full liberty of migration would certainly end in the total devastation of all the Russian provinces."

Now, while seeming thus to be set against the Jews, the new minister, Tolstoi, has issued a circular commanding the governors of these provinces to suppress every demonstration against them, and has also rewarded certain priests in Southern Russia for using their influence on a certain occasion to prevent excesses. This energetic action on the part of the Russian authorities makes other measures possible on the part of the friends and protectors of the Jews. Such men as the Earl of Shaftesbury and Canon Farrar have publicly condemned the methods pursued by them, their irreverent extravagances, "their almost blasphemous travesty of the most sacred mysteries of the religion of Jesus," the perpetual publicity of spiritual life and experience insisted upon by the leaders, and the somewhat remarkable fact that none of the numerous converts of the organization have as yet joined the Church of England or any other ecclesiastical organization. They, naturally enough, predict serious dangers in the future from an organization so fundamentally unlike any other in the history of the church, as to its ways of doing things. It is somewhat startling, also, to learn that even the General-in-chief of the "Army," Mr. Booth, in an article contributed by him to the *Contemporary Review*, cannot answer the question, proposed by himself, as to "what the Army will grow to;" and yet he yields thereto an absolute authority, and is planning to extend his operations to New Zealand, India, Sweden, Holland, as well as France, America and Australia. It is not to be wondered at, however, considering the extraordinary growth of the movement, that even its head cannot yet predict what it will become—whether it will continue an army with no coherence but its discipline, or crystallize into a sect; and it is not to be wondered at that truly reverent men are shocked at the religious "rowdiness" which characterizes many of its services; but, on the other hand, no one can charge the soldiers of this Army with cowardice, or indifference, or heresy. They preach the old-fashioned Gospel, without any compromise, and with a success which shows that God owns their work. They doubtless have their place among the instrumentalities by which the lost are to be saved and this world redeemed.

Senator Hoar comes to the defense of the action of the Massachusetts delegation in Congress in voting for the River and Harbor bill after it had been returned by the President unsigned. In his open letter, as given to the newspaper press, he certainly throws a great deal of light upon the whole subject, rectifies a great many mistaken notions, and justifies his personal motives and conduct beyond any question. He states very clearly, among other things, that the different appropriations in the bill were based upon surveys made and recommendations received from U. S. engineers; that these appropriations were cut down on an average one-half; that no congressman can influence a dollar of the expenditure for his own aggrandizement; that the President can control the disbursements; that the improvements proposed are constitutional and justifiable. Our citizens will be thankful to Mr. Hoar for these explicit statements; but they will probably maintain the conviction which they have held to from the first, that the bill, though carefully guarded and justifiable in many of its details, is on the whole extravagant; that many of the appropriations might have been postponed for a year or two without serious public loss; that the methods resorted to secure the final passage of the bill over the veto were undignified and questionable; and that the President was right, and Congress was wrong.

We heartily thank Rev. M. Spencer, of Leavenworth, Kan., for a copy of his very vigorous essay upon "Entire Sanctionification." He differs from our Wesleyan writers in his definitions, in his failing to recognize the immediate and profound work of the Spirit in response to the prayer of faith, but he sets forth clearly the nature of the real blessing, specifies certain often-observed errors of both faith and practice into which professors of entire sanctionification sometimes fall, and urges, with great freshness and power, the duty of constant Christian growth. We could readily criticize some of its positions, but it will only criticize a benediction to every candid reader.

The Russians themselves have taken hold of the matter with great energy under the new ministry, and are trying to deal with the question intelligently from their point of view—though some of their provisions look very tyrannical to us. They are controlling the movements of the Jews where there is special or violent cause for it, and restricting the residences of the Jews to points where they can cause the least evil and meet with the least antagonism. A recent ukase forbids them from living in certain

## Editorial Items.

Rev. E. W. Parker, presiding elder of the Rohilkund district, North India M. E. Conference, in an interesting and extended letter in the *Christian Advocate*, answers very effectually the question, "Will our India mission succeed?" This mission has now been fairly established, with facilities for Christian evangelization, about twenty years. Its field embraced some twenty millions of people, entirely unacquainted with the Christian faith, ignorant, bigoted, bound by the chain of caste, and suspicious of foreigners. Now we have redeemed, out of this community, nearly six thousand adherents, of which number 3,144 are members or probationers of the church. Many of these are quite well educated. Scores as well trained have passed already, in the peace of the Gospel, into the Paradise above. These converted disciples are spreading themselves throughout the villages, and, while industriously at work at their daily occupations, are all devoted evangelists. There are one hundred and sixteen native preachers and exhorters, and fifty-eight Christian teachers actively engaged in the public work of the pastorale or in the instruction of the young. With the missionaries of the Woman's F. M. Society and the Bible readers, there are fully three hundred authorized, converted laborers in this mission field. There are 272 schools, all giving religious as well as secular instruction; there are, also, a normal school and a theological institution. In these schools are 1,841 youths, who profess to be disciples of Christ, and 6,350 who have not made a formal profession. There are twenty-four students in the theological school. In addition to those now in training, hundreds of boys and girls who have enjoyed the teaching of these schools, have been scattered in every direction throughout the country, bearing the good seed of the Kingdom with them. The suspicion of the people is giving way; the bondage of caste is slowly yielding to the spirit of the Gospel; the heart of woman in India is now reached; at small expense the good work can be indefinitely extended, and God's blessing is evidently with them. Certainly, no portion of the field at home gives a better or more hopeful showing for the work of twenty years. Surely, we may say, what has God wrought there since Dr. Butler first planted among these millions the standard of the Cross!

The "Salvation Army" in England is encountering, lately, sharp criticisms from some of the most conspicuous and candid leaders of religious movements in that country. Such men as the Earl of Shaftesbury and Canon Farrar have publicly condemned the methods pursued by them, their irreverent extravagances, "their almost blasphemous travesty of the most sacred mysteries of the religion of Jesus," the perpetual publicity of spiritual life and experience insisted upon by the leaders, and the somewhat remarkable fact that none of the numerous converts of the organization have as yet joined the Church of England or any other ecclesiastical organization. They, naturally enough, predict serious dangers in the future from an organization so fundamentally unlike any other in the history of the church, as to its ways of doing things. It is somewhat startling, also, to learn that even the General-in-chief of the "Army," Mr. Booth, in an article contributed by him to the *Contemporary Review*, cannot answer the question, proposed by himself, as to "what the Army will grow to;" and yet he yields thereto an absolute authority, and is planning to extend his operations to New Zealand, India, Sweden, Holland, as well as France, America and Australia. It is not to be wondered at, however, considering the extraordinary growth of the movement, that even its head cannot yet predict what it will become—whether it will continue an army with no coherence but its discipline, or crystallize into a sect; and it is not to be wondered at that truly reverent men are shocked at the religious "rowdiness" which characterizes many of its services; but, on the other hand, no one can charge the soldiers of this Army with cowardice, or indifference, or heresy. They preach the old-fashioned Gospel, without any compromise, and with a success which shows that God owns their work. They doubtless have their place among the instrumentalities by which the lost are to be saved and this world redeemed.

Among the practical benevolences of the day, worthy of commendation, is that carried on by Laight Street Baptist Church in New York city, which furnishes, gratis, ice-water, all through the week, to those passing by the corner of the church. A good hint to other churches, who are on the lookout for little, but effective, ways of doing good.

The Annual of Ohio Wesleyan University, a sprightly letter from Chautauque in the *Advance* describes "Congregational day in that favorite resort, and the parts taken therin by Dr. Goodell, President Mark Hopkins, John B. Gough, and others. A census taken at the time of the meeting of the State elections. There was never a year when it was more important to have a pronounced and determined prohibitory legislation in Massachusetts.

We have received a catalogue of the Wesleyan Ladies' College, Hamilton, Ontario, Canada. Rev. A. Burns, D. D., LL. D., is at its head, with a very large faculty in its different departments. It numbered last year 173 pupils, and has an established reputation as a first-class institution.

holding that any system of philosophy that rejects the atonement is defective?" to which Mr. Alcott answered, "I do; my view is that which is known as the Christian system, embracing the doctrine of the atonement in the orthodox sense of the word." Such a fundamental belief as this ought to leave in time the whole mass of transcendentalism and scientific infidelity.

## The Churches.

### MASSACHUSETTS.

#### NEW ENGLAND CONFERENCE.

Charlestown. — The two churches have enjoyed very pleasant union services half a day at each church during July and August. Dr. Bolton supplies in August. A very excellent religious interest prevails. Trinity Church is being thoroughly repainted and refitted.

Chelsea. — Union services of the churches have been very pleasant during the summer season. Rev. S. L. Grayce supplies in August.

Cambridge, Cottage Street. — A fine lot has been purchased for a new church on Magazine Street, corner of Perry Street. The expense was \$5,500, and it includes a house. As soon as arrangements are made, a new church will be erected.

West Somerville. — The third new Methodist church in Somerville within about one year, is going up. Much credit is due to the earnest and faithful labors of Pastor Bowser, who has patiently wrought out this important work.

The M. E. Church with an "Apology," upon the short, vigorous "Cultus," is due to the able and courageous of theive memorial paper on the Life of the Rev. Dr. J. Sturz, of the latter's Prof. Jevons

Wm. Stanley in a week while he came from the and teachers. (He was seventeen years old) political economist; and during his studies, and by mathematics — logic had the hard of John Sturz, of the latter's Prof. Jevons

of one of us, "we don't have gospel sermons. The reach on popular themes to keep a good man's local advertising always to interest in the Gospel. The sermon on "the way to stay to be reached" was preached by Wm. Stanley who has ex- perimentally permanent. It will, on the part of the importance, consider- it will alone for Barnum, a leading brass band leading men to the preaching Christian

view, for September present- the evils pro- "Political legal Proceed- Thomas, is a the inter- Justice alia the abrogation of be given under Thompson E. confi- contributes their Causes," ential interest, making many prac- ticer to life and "Architecture" is marked by is refreshing. "Earth Burial Manning, in an Award and the justice of the es and owners out of the Ge- from the acts of by book sellers

the greatest living Alvin, and who is a leader in the an- the now popular selection, extremely valuable "Contemporary in the following con- cussion of external force which exists when greatly best instrument to aid in the de- ture; while, on inharmonious, it has actually is by no means or can be held development of according to the highest type most nearly no means im- complement of intel-

Yarmouth. — Rev. George H. Clarke, of Bond's Village, preached to the enjoyment of this people, Aug. 13. A Sunday-school concert was held in the evening.

Westfield. — Extensive repairs are found to be necessary on the beautiful church edifice. There must have been some defect in its construction, as \$3,000 are now estimated as a necessary outlay.

Greenfield. — The pastor, Rev. A. R. Nichols, has returned with much improved health, to the joy of all.

Florence. — The trustees recently announced that reliable subscriptions have been secured, sufficient to cover the entire debt of \$3,400. This is mainly due to the earnest labors of the pastor, Rev. Geo. E. Sanderson. It is a most happy issue for the society.

Northampton. — Camp-ground. — The Belchertown, Northampton, Chicopee and Holyoke societies are erecting substantial houses. Rev. F. G. Morris preached Aug. 20. The camp-meeting holds over the Sabbath, and is under the charge of Rev. N. Fellows.

South Hadley Falls. — A large company of his parishioners gave a complimentary supper and reception, a few days since, to Rev. and Mrs. T. C. Martin, in honor of their recent marriage.

YARMOUTH CAMP-MEETING. — Yarmouth camp-meeting closed Tuesday evening, Aug. 15, after an unusually successful series of meetings.

Tuesday evening, Aug. 1, and Wednesday, Aug. 2, were devoted to temperature. The church edifice is to be raised, moved back some fifteen or twenty feet, so as to give them a comfortable vestry under it. The Congregationalists have been repairing the spire of their church and newly painting it.

Castine. — Bro. Winslow and his people have just commenced operations. The church edifice is to be raised, moved back some fifteen or twenty feet, so as to give them a comfortable vestry under it. The Congregationalists have been repairing the spire of their church and newly painting it.

Bar Harbor. — Bro. Moors is struggling manfully with his church enterprise at this place. A comfortable parsonage has been finished so far to be occupied by him. The church edifice is finished outside, lathed inside, and furnished with settees, so that it is occupied for worship on the Sabbath. The church is very pretty, and when finished will seat comfortably four hundred persons. Bro. M. has embarked all his earthly means in this enterprise, and, I might almost say, his soul and body besides. We sing sometimes, Down East here. —

"My Father is rich in houses and lands, He holdeth the wealth of the world in His hands; With rubies and diamonds, with silver and gold, His coffers are filled." —

but too often human hands hold the keys, and God's cause suffers in consequence. We hope this dear brother may get access to them in some way.

was untiring and unsparing in his labors. He closed the meeting with a grateful recognition of the cheerful co-operation of all parties.

Sixty seekers, at least, presented themselves at the altar during the meeting, and the members of the churches present were greatly refreshed and strengthened. Our conclusion is, that Yarmouth holds its own among camp-meetings while having only the meetings as an attraction, and that good preaching has lost none of its power. Our churches will do well to remember the annual camp-meetings. They furnish the best and most beneficial vacation for preachers and people.

S. M. B.

### MAINE.

Phillips and Weld. — The work on this circuit is in a hopeful condition. The quarterly meeting at Weld in July was an occasion of interest. Three persons were baptized. The church at Phillips, through the persistent efforts of the pastor, Bro. Greenhalgh, has just been thoroughly repaired. The pews have been painted, the ceiling calcined, tasteful shading and a new carpet procured, and all the bills paid. The church is now one of the most tasteful and convenient in this part of the State. This is a great achievement for the little society at Phillips. If some generous friend will furnish a bell for the church tower, he will confer a much-needed favor upon the church. "Help those who help themselves."

Monmouth. — This society, under the faithful labors of Bro. O. S. Pillsbury, is having prosperity. The church was thoroughly repaired last year, and the walls and ceiling neatly frescoed. This year, especially through the active labors of Sister N. C. Clifford, whose home is in this place, the parsonage has been greatly improved, very much to the comfort of the preacher's family. The church, vestry and parsonage, all excellent buildings, stand upon an ample and beautiful lot in the village of Monmouth Centre. The pastor is moving for a bell and horse-shed. With these needed additions, the society will lack only an outpouring of the Spirit to reach a high condition of prosperity.

S. ALLEN.

### EAST MAINE.

Boothbay. — The new parsonage is completed, and the pastor, Bro. Hanson, has taken possession. Rev. C. L. Haskell has been showing up the cost and result of intemperance, in several open-air lectures.

Nobleton. — A Sunday-school mass meeting was held on the camp-ground, Wednesday, Aug. 15. The services of several eloquent speakers were secured. The Damarscotta band discoursed fine music. The distribution of nearly four hundred volumes of new Sunday-school books lent additional interest to the occasion. The district camp-meeting will commence Sept. 4.

Bar Harbor. — Services were held in the new church for the first time, Sunday, July 30. Rev. Dr. McCoish preached on the occasion to a large audience.

Bangor, Union St. — Temporal and spiritual prosperity is enjoyed here. The church has been newly painted, the steeps repaired, and other improvements made. Sunday, July 16, the pastor baptized five persons, and Aug. 6 received eight into the church. Better still, sinners are seeking pardon.

Carmel. — Sunday, July 2, was a day of unusual interest. Nine persons were baptized — eight by immersion, and one by sprinkling.

Bucksport. — The interest is excellent in the church. Several have recently asked for prayers. Extensive repairs have been made on the Seminary buildings. The halls and many of the rooms have been repainted and papered. The outside has been newly painted and other much-needed improvements made.

The new steward, Mr. Leroy Rodgers, of Haverhill, Mass., took possession last week. A large number of rooms have been already engaged for the fall term, and the prospect for the year to come is very encouraging.

JASON.

BUCKSPORT DISTRICT.

There is a general dearth of religious news.

Ellsworth. — Rev. Bro. Hudson, pastor of the M. E. Church, assisted by his people and business men of the place, inaugurated an interesting programme for the celebration of July 4, by which the society realized about \$200 toward a debt on their parsonage. The Baptist Church has raised their church and finished the vestry under the Sabbath, and are expected to take part in the services this year. Since the rain the grove is a delightful place.

Miss Ida M. Buxton, of Woonsocket, R. I., delivered a very fine temperature address in the South Manchester Church last Sunday evening. The church was crowded. Constitutional prohibition is the great rallying cry of the temperance men of Connecticut now. They are going to ask the Republican party in their coming State Convention to pass a resolution in favor of submitting this question to the people. This request the Republican party cannot afford to refuse if they desire to keep in power in this State.

### NEW HAMPSHIRE.

Gleanings. — Rev. O. S. Bakelite, of Methuen, is spending his vacation at Chautauqua as usual, where he has a cottage, and is greatly enjoying the various advantages of that place. He was of the recent graduating class of the "C. L. S. C."

Our State papers are saying that two of our excellent preachers — Revs. O. P. Wright and J. W. Walker — are to leave us at once and connect themselves with Western Conferences. Mr. Walker's health is the occasion of his making the change. Both will be much missed,

Harrington. — A spire has been put upon the church at an expense of \$400, the pews furnished with nice cushions (these latter a present), and we understand certain parties are threatening to hang a bell in the new spire.

Peace and harmony prevail generally in the churches. The pastors are laboring as acceptably and as successfully as ordinarily. A general need is in a new and entire consecration to God and His work. P. E.

### RHODE ISLAND.

There is a good opportunity for a sensible person to enjoy a few days of change and rest, with or without intellectual pursuits, at Cottage City. With blue-fishing and bathing, croquet, bleying, and the Summer Institute with its corps of professors and its varied lectures, the School of Theology, the Baptist and Methodist camp-meetings, and the convention of the N. W. C. T. U. — yes, and the skating rink and the excursion by rail and boat, besides the cottage socials, one can get along tolerably for a few days. But to attend one-half of these "right smart," one needs to be blessed with a good constitution and digestive organs of amazing power, as well as to be able to sleep at will.

But the dwellers in that happy island, not content with the catalogue of privileges mentioned, ever and anon, by way of episode, add to their store of joys. A party of them organized an "overflow" Wednesday evening, Aug. 2, taking in hand the worthiest pastor of the Mathewson Street Church, Providence, whose cottage they entered *vis et armis*, which in this case proved to be ice cream and cake. If the attack was cool, it was sweet as well, and therefore warmly welcomed. Indeed, when the authoritative presence of the presiding elder of Providence district, and the general countenance of the agent of the camp-ground, accompanied by their wives and other friends, were recognized as possible leaders of the attacking force, all thoughts of resistance were abandoned.

Rev. J. Woolley, formerly pastor of the Congregational Church, Pawtucket, was led to resign by the dissatisfaction of a minority of the society. He has been to Europe, and on his return, Wednesday, Aug. 10, he received a most hearty welcome in the form of a public reception in Music Hall. From ten to twelve hundred people were present, and the greeting was most hearty. Mr. Woolley's response to the welcome by Capt. Collier, chairman of reception committee, was received with much applause. It is understood that a church will be built in the near future, in which Mr. W. will preach to his many friends.

The Providence Y. M. C. A. is carrying on a most commendable charity. In former years it has taken crowds of street gamin, and others with no claim on charity, to the shore resorts and furnished them with a shore dinner. Some worthy persons went with the crowd, but comparatively few. This year tickets are given physicians and clergymen, who will put them into the hands of the deserving. By this method many an overworked mother and sick person, adult or child, will have the benefit of a trip down the river to Rocky Point. What renders the privilege all the more valuable, is that those who are the recipients of tickets can select their own day in which to go. Let no one say that evangelical Christians forget the body in the care of the soul. The money thus spent is obtained by cheerful contributions, which are reported in the *Providence Journal*. The steamboat companies generously reduce the fare, and thus swell the tide of charity.

At another session the subject of discussion was "Our Illiterate Masses." Dr. H. R. Waite, Washington, D. C., of the Census bureau, presided and addresses were made by Gen. Rusling, of New Jersey, Dr. L. R. Fiske, of Michigan, and Prof. Caldwell of Tennessee. Dr. Hartzell illustrated the location of the illiterate masses of the country by shaded maps as shown in the latest census report. Three-fourths of the nation's illiterates are in the Southern States, which are only one-third of the nation's population. Fifteen hundred thousand of the two million illiterate voters of the country are in the same States. Thirty-two per cent. of all the voters in the South cannot write.

At another session Capt. Pratt, of the Indian Training School, Carlisle, Pa., spoke of education among the Indians. He believed that the use of common sense and money can educate the rising youth of these children of the forest into intelligent and practical citizens. The lecture of Dr. Sheldon Jackson, on Alaska, was a vivid portrayal of the neglected condition of the nearly 100,000 people of that region, as well as a description of the marvelous extent and resources of that country.

Wednesday was given to the general study of the forces at work and yet needed to educate our illiterate masses. In the forenoon, "Education in the South," was the theme. A large number of letters and statements from representative men in various parts of the South were given. Dr. Haygood, of Georgia, was to have spoken for the South, but sickness in his family prevented his attendance. For the first time the work of the Northern churches in the South since the war was brought out. Rev. Dr. M. E. Stribley, of New York, represented the Congregational Church, Rev. Dr. J. M. Gregory, of Illinois, the Baptist Church, Rev. Dr. R. H. Allen, of Pennsylvania, the Presbyterian, and Rev. Dr. J. C. Hartzell, of Louisiana, the Methodist Episcopal. The churches of the North have spent in the South more than \$10,000,000 since the war. More than 15,000 students are in their Southern schools of higher grade. The Methodist Episcopal Church has developed a membership of 400,000 in the South, fully half of which is among the white people of that region, and nearly half the 6,000 Southern students of the same church are white.

Bishop Simpson, in his address, said we must not only have schools for all, but we must have a law compelling all to attend. Rev. Dr. H. A. Butz, President of Drew Theological Seminary, discussed the true sphere of the church in education. The closing session Wednesday night was given to the study of national measures now before Congress. Hon. H. W. Blair, U. S. Senator from New Hampshire, gave the principal address. The enthusiasm of the assembly continued to the end, the all-absorbing sentiment being that the Church and the State and the National Government, each in its sphere, must at once unite in immediate and adequate efforts for the education of all classes of the nation's illiterates in their various vocations. The sentiments of the assembly were formulated in a memorial to Congress.

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We understand that Rev. Watson W. Smith — a member of this Conference, who last spring took a supernumerary relation — has cast his lot with the Unitarians, and will be pastor of a Unitarian church in the West. Mr. Smith is a man of some brilliant qualities, and that he may find contentment and satisfaction where he is going, we sincerely hope.

Many of our preachers are taking vacations, but some are pushing on the work at home. Rev. R. L. Green has been camping out in Maine. Of Rev. B. P. Raymond we have heard at Martha's Vineyard, and of Rev. C. Parkhurst, who is a man of some brilliant qualities, and that he may find contentment and satisfaction where he is going, we sincerely hope.

through the press, and by petition, will be systematically inaugurated and carried forward in every section of the country.

Business Notices.

### SARATOGA SPRINGS.

#### DR. STRONG'S

#### Remedial Institute, Opened for the Year.

Location delightful and central. Room appointments first class. Bath department, complete and elegant, affording the only opportunity in Saratoga for Turkish, Russian, Roman and Electro-thermal baths. Society genial and cultured. Summer resort of many eminent persons for rest and recreation. 28

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The purest Invigorant and stimulant (not an Inconveni- tient) is Malt Bitters.

Being entirely vegetable, no particular care is required while using Dr. Pierce's "Pleasant Years' Peltics."

The operation with disturbance to the constitution, diet, or complexion. For sick headache, constipation, impure blood, dizziness, sour eructations from the stomach, bad taste in mouth, bilious attacks, pain in region of kidneys, internal fever, floating heat about stomach, rush of blood to head, take Dr. Pierce's "Peltics." By druggists

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## The Family.

## A PERFECT SABBATH MORNING.

BY S. T. S.

A perfect Sabbath morning  
In a fair midsummer time,  
The stillness scarcely broken  
Save by the echoing chime  
That pealed forth from the churches,  
Which, scattered here and there,  
Sent their call to worship ringing  
On the still, summer air.

We sat this Sabbath morning  
In a little church so still,  
That the blessed Sabbath quiet  
Seemed our very souls to fill;  
Only came through the open window  
The drowsy hum of bees,  
And the soft chirp of the robin  
From her nest among the trees.

The clear voice of the preacher  
Broke on the quiet air,  
Strong and earnest with the import  
Of the message he would bear  
From the heart of the Jehovah  
To the souls in waiting there.

I wish that I could show you  
How this message came to me:  
"I, the Lord thy God, have given  
Everlasting love to thee,  
Therefore, with loving-kindness  
Thou hast been drawn by Me."

It was no labored sermon  
This mighty love to show;  
No reason deep and weighty  
Why He should love me so;  
He loved because He loved us,  
Through failing and through sin,  
Through paths He had forbidden  
Our feet to wander in.

The preacher showed so simply  
How hopeless it would be  
If God said: "Tis for thy goodness  
I have given My love to thee."  
And with a clear, new meaning  
The truth came home to me,  
How little, oh, how little  
To win His love there'd be!

But He loved because He loved us,  
And so has led us on;

In pleasant paths and peaceful  
Has His loving kindness drawn.  
And my eyes filled with the sureness  
That His love was waiting there,  
In the bush, after the sermon,  
When we bowed our heads in prayer.

Since then these words have held me,  
And will not let me go:

He has loved thee for no reason  
But because He loved thee so.

That thought will be a comfort  
In all the coming years,  
A talisman 'gainst trouble

From the old doubting fears,  
That God's love would grow weary  
Of a heart so ill defined,  
And turn away forever

From His wilful, wayward child.

Princeton, Mass.

## THE WOMAN'S HOME MISSIONARY SOCIETY

At Chautauqua and Lakeside.

The last two weeks have been made memorable in the history of this movement in the M. E. Church by the important meetings held in the interest of the Woman's Home Missionary Society, at these summer resorts. The attendance at both places was large — an appropriate recognition of the presence of Mrs. Rutherford B. Hayes, the distinguished president of the society, who presided in the several meetings, as well as of the great ability and influence of the speakers; and it also evidenced intelligent appreciation of the importance of this home mission work on the part of the people.

At Chautauqua Dr. J. H. Vincent delivered a brief and beautiful address, introducing the subject and Mrs. Hayes. Among other things, he said: "I am glad to welcome the representation here of the Woman's Home Missionary Society of the Methodist Episcopal Church, which aims, in its own earnest, wise way, to reform and bless American homes everywhere in all sections of our land." "With this work of woman in this society I have entire sympathy." A delicate tribute to the president closed his remarks, and Mrs. Hayes introduced Rev. J. M. Reid, D. D., missionary secretary, who occupied the morning hour in an eloquent speech replete with facts and arguments.

Welcoming the new society, he said: "I come to bring you God-speed in this new work. You became more emphatically our coadjutors and helpers by taking into your own hands a measure of the care and labor that rests upon us, and a measure also of responsibility of raising the means and supervising the great work that will be under your charge." Concluding his able address, speaking of frontier work and of communities where "they know nothing about the witness of the Spirit and the hope of everlasting life that warms my soul and yours," he said: "God has sent them here, I verily believe, for the purpose that you should teach them. Go! in the name of God, go! And go quickly! Don't let this society be ten years in organizing, for I tell you these communities crystallize with wonderful rapidity into a form out of which they cannot be taken."

At two o'clock p. m., Bishop Wiley delivered an address of great beauty and power. From his wide experience of mission work and missions needed in all countries and all sections of our own country, he is prepared to speak with authority on this subject, and his words are entitled to the most serious consideration. He described the field and the aims of the Woman's Home Missionary Society, and enforced by facts and

arguments the need of such an organization in our church. He said: "This Society is in perfect harmony and sympathy and working order with all the other institutions of the church." "I know a good deal of this world; I have been over a very great part of it. Large portions of it have been studies with me, and especially life-time studies with relation to this work of establishing the kingdom of Christ; and I say it from fervent conviction, that in the future of this world, in the destiny of men, in the planning of Christ's kingdom, the most important nation is this nation, the greatest work to be done for this generation, perhaps for several generations to come, is in this land; that what has been done here and what remains to be brought about here are to be the most telling in the coming time upon the destiny of Christianity and upon the destiny of the world itself." Concluding, he said: "Let the whole church rise up and say, 'Welcome!' and let us work with this new society everywhere, and in a few years, I am confident, we will stand and look with admiring wonder on the power and efficiency of this Woman's Home Missionary Society."

Mrs. John Davis, of Cincinnati, then made a graceful and impressive address, followed by Rev. Dr. Alexander Sutherland, of Canada. He said: "I count it no small honor that I am on this platform, summoned to the post of duty by one whose name is in my own country an honored and familiar household word." Of the "populations pouring into this country from beyond the seas," he said: "We are glad to see them coming, and yet we cannot forget that while they carry with them unknown possibilities, they also may carry with them the seeds of great peril to the future of this land and other lands, and so it behoves us to be prepared for their coming, to mould them into a strong national life." He spoke at length of their mission work among the Indians. Their experience had demonstrated that "it costs less to enlighten, convert and civilize the Indian than to shoot him." "They have no Indian wars in Canada."

At Lakeside Bishop Wiley occupied the morning hour with an address similar in thought and impressiveness to his Chautauqua effort. At 2 o'clock p. m., Miss Cable, of Cheyenne Mission, Indian Territory, represented mission work among the Indians; Miss Congill in the South; and Mr. Prof. Williams of Delaware, O., contrasted methods of mission work at home and abroad, urging the importance of supporting the missionary in this country as in foreign land by the aid of Bible readers and other help.

In the evening Bishop Warren made a masterly presentation of the needs in the South, showing that all that has been done as yet only touches the fringe of the great mass of illiteracy and degradation existing there, and he urged that this movement in behalf of the homes and special work for women and children, is just what is needed to supplement the work of the benevolent agencies sustained by the church.

At Chautauqua and Lakeside Mrs. R. S. Rust, corresponding secretary, presented at the opening of the meetings a statement of what has been accomplished by the society since its inauguration. At both places several special meetings for ladies were held, and a deep interest in the work was manifested. A large auxiliary was organized at Lakeside to represent the surrounding Conferences.

Mrs. Hayes, during this series of meetings, has endeared herself to all interested in this enterprise by her gentle and winning courtesy, her intelligent interest in this great work, and by her wise counsels in its management. R.

## LOSS AND GAIN.

The harsh life when fullest strong  
Hath missing chords:  
Some voice is still, some line unsung,  
And tears take place of words.

No household sleeps entire at night,  
Nor wakes at morn;  
Some watcher scans from starry height  
The hearth where he was born;

Some room hath held the angel Death;  
Some day or year  
Is hallowed with departing breath;  
Some bed has been a bier.

The field of love, however fair,  
Conceals a grave;  
A life is lost, a heart is buried where  
The bloom of summer height.

The ship that loads the shore of years  
For higher gain steps into the Holiest Place  
Slope up through mortal pain.

No gain is ours till it hath passed  
From sense and eye;  
God leads the soul by woe to cast  
Her anchor in the sky.

— REV. JAS. STIRLING, in *Christian Union*.

## Our Girls.

## DR. SMITH'S NEPHEW.

BY ELEANOR KIRK.

## CHAPTER II.

The following week was one of great preparation and excitement in Gretnham. A party at Dr. Smith's was always an event, but this one promised to be on a grander scale than any that had preceded it. The gentleman in whose honor the party was to be given, was the talk of the town, and in this instance had done more to merit it than on any previous occasion. There was not a single evening, so the gossips said, but that Dr. Smith's nephew was at Lindley Ellis' house, or they were "parading the streets together." One evening they were seen at the principal ice-cream saloon of Gretnham, another time at a drug store partaking of soda water; and Mr. Newton, who kept the popular candy store of the place, told his wife, who told somebody, who told the cook of the Calhoun family, who told Arabella, that Dr. Smith's nephew had bought two pounds of candy at two different times that week for Lindley Ellis. Miss

Calhoun received this terrible and disgraceful news at first with an indignant protest. "Lindley Ellis," she told her informant and the assembled Calhoun's, "had persistently pursued Dr. Smith's nephew ever since he arrived in town." It was impossible for this gentleman to be rude to any woman, high or low, black or white, and she knew from her own observation and what she had heard, that Dr. Smith's nephew "was nothing more nor less than a victim."

That evening Arabella, sitting in state on her broad piazza, saw this Gretnham hero and the pretty young organist go slowly by. It was almost dark, and but for their voices Miss Calhoun would not have been able to recognize them. She heard the gentleman say, in what seemed to her a singularly deep and earnest tone, —

"Lindley, you are a very great puzzle."

"You are the first one who ever said so," the girl replied in her clear sweet voice.

"I have given you a right to ask all the questions you can think of," the deeper voice resumed; "but, Lindley —

Arabella strained her ears, but not another word was wasted in her direction. She could hear the click of Lindley's little boot heels, keeping time, as a good musical should, with the dominant step, but that was all.

Dr. Smith's nephew had given Lindley Ellis a right to ask him all the questions she could think of! In agony of soul Miss Calhoun asked herself if this remark could bear more than one interpretation. It didn't seem to her that it could. Still, it was impossible, she knew it was, for a man of Dr. Smith's wealth's wealth and social position to engage himself to a girl whose great grandfather had died on the poor farm. He might not be aware of this damaging fact. In that case it was clearly some one's duty to make him aware of it. But what if he were one of the sort who for the sake of the girl would be capable of forgiving the old man for dying so ignominiously? Arabella asked herself. She had heard that this young man was very obstinate — "set in his way" — the neighbors called him, and it might be that such information would only make him more determined to "marry the creature."

Miss Calhoun had an appointment at Miss Dobson's at half past ten the following morning, but on account of her oversleep, and was an hour late. Then it was to find Miss Ellis and Mrs. Wainwright before her. Lindley was in the cutting room with Miss Rachel, and the widow was just making preparations to attend on her dress.

"It is my turn, I believe, Miss Dobson," Arabella remarked in her rudest manner.

"It was your turn an hour ago," the dressmaker, who seemed to have picked up some courage since the last fracas, replied. "I will attend to you," she added, "as soon as I have finished with Mrs. Wainwright;" and then the two ladies — Miss Dobson firm, the widow smiling and jubilant — left the room.

"I would give anything if I could play as you do," said Lindley's voice, clear and sweet again. Oh, how Arabella did hate that voice!

"I have so little time for practice now," said Miss Rachel sadly; "and then Miss Dobson's piano is so very old and tiresome, Miss Lindley; but I am sure your music must be sweet, because you are so sweet yourself."

"You are a very great flatterer," said Lindley, "but I'll tell you one thing, I never could play Bach!" The gentleman I was speaking to you about thought it very strange that any one in Gretnham should care for that composer."

"Ah! you are not old enough for Bach!" Miss Rachel replied.

"But I am every day as old as you are," Lindley responded.

"Perhaps," said Miss Rachel.

"He told me not to get any flowers, Miss Dobson," came the widow's voice from the other room. "He wished to select them for me. Oh, you have no idea what a grand, generous nature he has."

Not one word did the gentleman speak, not one word did the young lady articulate. But before the astonished spectators could even wonder what it all meant, Dr. Smith's nephew had literally caught Miss Dobson's trimmer and translator in his arms and walked off with her.

Then Lindley Ellis, in full view of her victim, burst into a fit of irrepressible laughter, and to this music Arabella and the widow marched off.

"You had a note, too?" Mrs. Wainwright inquired just before they reached the house.

"Yes," said Arabella. "I had a note too, and Lindley Ellis wrote it!"

"Of course!" said the widow with a little laugh, "and now she's even with us both."

The night of the rehearsal, when Lindley and Dr. Smith's nephew had listened to Miss Rachel's playing, Lindley had had her suspicions aroused. Subsequent interviews confirmed them, and by judicious questioning she had discovered that Dr. Smith's nephew and Miss Dobson's little trimmer were once engaged to each other, and that a change in the young lady's circumstances had caused her to break the engagement. It was a long and miserable story, and the kind-hearted Lindley had wept over it in secret more than once. She determined to bring the lovers together, and trust to the fate which had brought Miss Rachel to Gretnham to keep them together. Lindley had no reason to regret her action in the matter, for Miss Rachel and Dr. Smith's nephew were married soon after, and Miss Calhoun had never been able to fill the place left vacant by her assistant.

"Miss Ellis, I believe," said Arabella crushingly.

Once more Lindley inclined her graceful head.

"I wish to ask," Arabella went on, "if you have the slightest idea how your name is being bandied about in this and adjacent towns?"

"Adjacent towns" sounded well, so Miss Calhoun made use of the expression.

"I haven't any idea, and I don't wish to have," was Lindley's quiet answer.

"There may be a few," — Arabella straightened herself to her full height; she was on the *noblesse oblige* tact now, or thought she was — "There may be a few, notwithstanding your miserable antecedents" — a pause here — "your low family" — still longer pause — "and personal indelicacy of character, who would befriend you if they could, and —

"Miss Calhoun!" Lindley interrupted

with the most perfect self-possession, "I understand your drift perfectly, and you know I do. My antecedents I'll pass over, my low family also, but as for personal indelicacy of character, let me tell you one thing" — and now Lindley's eyes struck fire. "If I were one-thousandth part as indelicate as you are pert, snobbish, selfish, suspicious, egotistical, domineering, and generally horrid, I should be ashamed to live in the same world with decent people. Good morning."

For once in Miss Calhoun's life she was treated as she deserved to be, but Mrs. Wainwright and Miss Dobson coming in at this supreme moment saw nothing but a slightly-fushed face to had given them any hint of the battle that had been fought and lost.

The day of the party arrived at last.

There was five o'clock tea on the lawn for the older members of upper-tendon, and evening festivities of the most charming description for the younger people. Dr. Smith's handsome grounds were brilliantly illuminated, and a fine orchestra from a neighboring city furnished the most unexceptionable music.

Dr. Smith's nephew was very attentive to Miss Calhoun during the first part of the evening, and she, consequently, was not a little complacent. Of one thing she was certain — Dr. Smith's nephew was not engaged to Lindley Ellis or to Mrs. Wainwright. If he had been, he would not have paid her so much delicate attention. And just to think of all the delightful things he had said to her, and the very next evening he had promised to spend at her house! Of course Dr. Smith's nephew must show common politeness to his guests. But Gretnham would yet see who was who, and what was what, she told herself.

After awhile Arabella strolled into the drawing room where Lindley Ellis was playing, and there, to her great surprise, he was the young organist turning Lindley's leaves. It did almost seem as if there must be something between these two, for the gentleman's dark head was bent very low over the music, and sometimes it really seemed to Arabella as if his moustache touched Lindley's cheek.

And by Miss Calhoun was in the seventh heaven of delight, for a waiter had placed in her hands a note which read as follows: —

"Come to the south gate at ten. Something particular. Keep mun."

Arabella drew a long breath, and looked at her watch. Quarter of ten! How should she spend these few intervening minutes? How she had worried and planned, and kept awake nights thinking, when after all everything was all right! Arabella knew from the way Dr. Smith's nephew had acted all the evening that an offer of his hand, heart and fortune was imminent, but she did not expect it so soon.

At last the clock struck, and Miss Calhoun started for the south gate. There was no one near, but in a moment a hand was stretched over from the outside, and the gate unfastened. Arabella passed slowly and bashfully through, and then was face to face with Dr. Smith's nephew.

"I have come, John," she said softly.

"Yes, Arabella," he replied in an abstracted sort of way, looking queerly about him as he spoke, "I see you have, but —"

Just then there was another noise at the gate, and the gentleman unfastened again, this time to admit Mrs. Wainwright. Miss Calhoun, in great perplexity, moved a little one side.

"I have come, John," said the widow in her sweetest tone, using Arabella's exact words.

"So see, Cousin Maud," the gentleman responded in the same abstracted, or distracted, manner.

At this moment Lindley Ellis appeared on the scene. A young lady dressed in black, with golden hair, accompanied her.

"This, Rachel, is Dr. Smith's nephew," Lindley said, approaching the gentleman. "Allow me, Mr. Sheldon, to present to you Mademoiselle Rachel Hermance."

Not one word did the gentleman speak, not one word did the young lady articulate. But before the astonished spectators could even wonder what it all meant, Dr. Smith's nephew had literally caught Miss Dobson's trimmer and translator in his arms and walked off with her.

Then Lindley Ellis, in full view of her victim, burst into a fit of irrepressible laughter, and to this music Arabella and the widow marched off.

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## A SUMMER SCHOOL OF HEBREW IN THE NORTHWEST.

BY REV. F. S. HUNTINGTON.

It may be worthy of notice that at this time, when professional men are generally rustling in the ordinary do-nothing fashion, there are assembled at Morgan Park, Illinois, about seventy ministers from different parts of the country engaged in the study of Hebrew, under direction of Prof. W. R. Harper, professor of Hebrew in the Chicago Baptist Theological Seminary. There are three natural questions under this topic: How came about this school? What are the preachers doing? Who is Prof. Harper?

First, as to the origin of the school. Some time ago, Prof. Harper organized a class of ministers in the city of Chicago, in connection with his duties as professor in the seminary, for the purpose of studying critically the original language of the Old Testament; and last summer the trustees of the seminary at Morgan Park granted the free use of rooms to clergymen who desired to spend six weeks in the study of Hebrew. About twenty men availed themselves of the privilege. The same offer, through Prof. Harper, being extended this year, not less than one hundred persons engaged to come. Seventy reported at the opening of the term the 11th of July.

As already indicated, the charge for rooms is nothing, and board at reasonable rates is furnished in the building. The location is delightful, and all who have experimented in this method of spending a vacation, agree that the division in employment, the change of scenery, and the pleasant associations formed, are both restful and helpful. The plan of the school, as laid out and announced by Prof. Harper, is to meet that general desire of preachers for such a knowledge of Hebrew as will make the Old Testament in the original familiar to them. All in the school had more or less work in the language before coming here. There are four sections, suited to the different grades of proficiency, among the members of the school. Every man is in class-room work from three to five hours each day. Men with gray locks and some with smooth places on their venerable heads are equally energetic and enthusiastic with the young men in the work of the school. So much, then, as to how the school came about and what it is doing.

The most interesting feature of all is the man who is the soul of the enterprise. It is not strange that few men know of Prof. Harper, for he has just passed his twenty-sixth birthday. He graduated from college at the age of fourteen, and took his degree of Ph. D. from Yale at the age of seventeen. He began the study of Hebrew when thirteen years old, and with an unusually keen and penetrating mind, has mastered the subject he undertook. With an unbounded enthusiasm in his work, and with a lavish expenditure of vital energy gratuitously, almost, he makes every one of the seven hours he teaches each day full of interest and profit. His method he calls inductive. Each student is set at two kinds of work at once. The principles of the language are given in connection with the reading of Hebrew. The grammar is condensed and simplified. There is immediate use made in translation of every rule given in the grammar, and while the student does slow and critical work in one class, studying the etymology of the language, he is also reading at sight in another class, and thus gaining familiarity with the words and forms of the language.

Besides the personal work in the summer school, Prof. Harper has also a correspondence school of 600 persons who are taking lessons. In this work, as in his summer school, there are efficient helpers. Prof. Burnham from Hamilton, N. H., and Prof. Irvine (Methodist), formerly instructor at Drew, are conducting recitations during the summer session. It is understood that Prof. Harper will be at the Chautauqua Assembly next year and conduct a class in Hebrew.

The warm personal relations established between Prof. Harper and all who have come in contact with him, is a token of the genuine manliness of the man. He has made his subject a part of himself, and with a native genius for teaching, he seems to be raised up to do a great work in helping many men to useful knowledge of the old Scriptures, and thus help on the cause of truth. There are represented among the brethren so pleasantly associated in this school thirty-eight different colleges, eight different denominations and thirteen States, from the extremes of South Carolina, California and Massachusetts.

## THE LATE REV. GEORGE PRATT.

Mr. EDITOR: If you will allow me to speak in your paper, I would like to speak to the friends, and especially the preachers in our church throughout the country, a few words relative to our late beloved brother, Rev. George Pratt. It is not that I expect to tell them anything new concerning him, nor any thoughts from my pen do justice to his memory.

All know, who were acquainted with him, of his untiring labors, struggles and sacrifices, through his ministerial life, for the cause of God. All know he was no common man, his was no common talent. His ability as a preacher was hard to surpass; his power as a speaker was seldom excelled in our pulpits. His preaching was potent and searching. He was never ashamed of the Gospel of Christ, nor to declare it in its fulness. He dared, under God, to preach the truth at all times, never fearing the enemy face to face. He dared to preach Jesus to a dying world as the only name given under heaven whereby they must be saved. He dared to present the glories of heaven or the horrors

of hell, whether men would hear or not. There never was a truer man to the truth and the church than George Pratt. When men wavered in their faith in Methodism, he believed the more. When men left the Methodist ship to get on board another, he seemed to love him the more. Methodism to him was the doctrine of the Bible, and by it he expected to sail his craft into the harbor of eternal rest. He would stand by his spiritual home though he stood alone. He was not the man to turn his back upon the church that had done so much for him, the church that had led him to Christ, the church that had given him a shelter from the cold world, and given him a standing among men as a chosen servant of God. He was not the man to step into other pulpits at the offer of more salary or less work. Never! Not he! He shipped for life, and for life it was. He gave a life of forty-four years to the cause of Christ. He gave his all to God. He lived an example in Christ's vineyard, an example of true manliness, true to God and true to his church to the end.

He believed in our institutions of learning. It was a pleasure to him to spend his time and money for our schools, especially our Conference Seminary. He was one of its founders, saw it in its infancy, and has stood by it in all its struggles for life and permanency. When men have cried "fall" concerning it, he has been strong and hopeful. When men have said, "it must go down," he has said it must not, and suited the action to the word. He lived to see it on a good basis, with a "Prince" at its head to lead it to still greater attainments. How we have heard him plead for that seminary at our Conference, with all the earnestness and interest of a father for his children! He loved the school, and gave liberally of his substance for its support. Perhaps no man in our Conference, according to his means, gave more to the cause of Christ than he. It is often the fact that good men are not appreciated while living, but, if I mistake not, there was true appreciation of our dear brother's labors and benevolent deeds. His labors have been quite extensive in Maine, and especially in East Maine Conference. On the latter Conference he has been presiding elder on all the districts, a full term on each. He has preached in nearly every Methodist Church, if not quite all, in the Conference, and presided on nearly all the camp-grounds in the State. The Conference sustains a loss by his death that is not soon forgotten—a break that is hard to fill. He was respected by the entire body, and especially by those younger in years and with less experience in the ministry. He always had a good word for his "boys," as he called them. Many can testify to his help over hard places by his encouraging words. Perhaps no one in the Conference has been a greater comfort to the writer. How we shall miss him!

Brother Pratt was a Methodist from the beginning to the end. The church has lost a noble and fearless defender of its doctrines, but what a victorious life and death! The religion of Jesus Christ was to him the essential thing in life—yes, life itself, eternal life in the world to come. He not only preached this doctrine, but lived it and enjoyed it, and by it had a glorious march through life, a wonderful victory in death. He has triumphed at last. His old war songs have ceased on earth. How often have we heard him sing, "I've washed my garments white in the blood of the Lamb;" "Glory to the Lamb!" He has gone by the blood of the Lamb, and victory has perched upon his brow; a crown of rejoicing is placed upon his head, and now he sings, "Worthy is the Lamb that was slain to receive honor, glory and blessing."

From my personal knowledge of him, I believe he was ready to lay down his life for the church. He ever exhibited such love for Zion that none could question but that he was ready to be offered. His battles were fought in life. A long time ago he had conquered death through the blood of the Lamb; and when the time came, he could say, "My work is done; my toils are past; I have only to die." Oh, what a triumphant death! What an abundant entrance into the everlasting home! As said our beloved editor, "What a welcome on the other shore!" He has gone, but can we not say he benefited us in life and encouraged us in death? Truly, the parting is sad, yet grand and glorious, for our loss is his eternal gain. The blessed thought of a reunion on the other shore sweetens the bitter cup from which all must drink.

Perhaps in his ministerial efforts none were greater or more successful than in the city of Rockland, Me. He spent six years in all as pastor with this church, which was nearly one-seventh of his ministry. He was presiding elder on Rockland district and lived in the city, making ten years, or nearly a fourth of his ministerial life, that he lived with this people. Thirteen years ago he built the present Methodist church in the erection of this building. Having so much debt on their hands, they have made no repairs or improvements for many years past. We hope, however, that his efforts will be rewarded on the church book below. A better comment on the piety and faithfulness of this dear Christian woman will be made by the depth and potency of his religious convictions, and his perfect trust, even till he drew his latest breath.

His funeral services were held in the Methodist church at Hallowell. The church was filled with a sympathetic congregation. Many ministerial brethren were present, also representatives from the various Methodist organizations, who immediately left her home and friends for Hallowell circuit, where Bro. Nickerson was then stationed; and through all his subsequent ministry of over forty years she was ever a helper, cheerful and hopeful in the mists of every discouragement and trial. It is now twelve years since the death of her husband, and fifteen since his super annuation; but during these years of unusual retirement and no medical care, she lost none of that fervid piety and enthusiasm which characterized her earlier and stronger years. It is said of her, "She never backsild."

The last few years of her life she was a feeble woman, waiting patiently for the boatman. In her last illness she was blessed with unusual serenity of soul, and passed peacefully out to the joyful greetings and reunions of the life beyond. Hers is now the blessedness of those who die in the Lord, and whose works follow them.

house. The names of persons sending us money for this effort will be registered in a book for the occasion and preserved with other church books, for future inspection. Send your subscriptions to the pastor, and when the church is ready for dedication, you shall all have an invitation. Noble, heroic man! He has gone to his merciful and eternal reward. His foot-prints are visible all over East Maine. Though we hear not his words again, though he makes no more foot-prints, yet the name of George Pratt will live in the minds of men till this generation has passed from earth, and then appear in history to the next, with reverence for the noble work he accomplished.

Brethren, let me appeal to you again to help us.

C. A. SOUTHDARD,  
Pastor M. E. Church.  
Rockland, Me.

## Obituaries.

REV. CHARLES CUMMING MASON, of the Maine Annual Conference, "fell asleep in Jesus" at his home in Hallowell, Me., March 22, 1882, aged 65 years, 8 months, 10 days.

He was born in Boston, Mass., and grew up in the nervous, restless atmosphere of that city. In early manhood he went South, and engaged in teaching, being principal of an academy in the State of Florida several years. It was during his stay at the South that he was converted. Soon after his conversion, he felt it to be his duty to preach the Gospel, and received his first license from Rev. L. C. Peck, presiding elder of Jacksonville district. He entered the Conference, and became the South's delegate to the same. Before doing so he came to Maine to visit his parents, and met one of his old friends, Rev. G. Cox, presiding elder of Portland district. He told him of his conversion, and his intention of entering the ministry, and was persuaded to stay in Maine and join the Conference here. He was ordained deacon at Bangor, Me., by Bishop Hedding, in 1844, and ordained elder in 1847 at Hallowell, Me., by Bishop Waugh. He joined the Maine Conference in 1842, and his earnest, energetic efforts which enabled him to serve for forty years to do effective service in the ministerial work. His labors have been quite extensive in Maine, and especially in East Maine Conference. On the latter Conference he has been presiding elder on all the districts, a full term on each. He has preached in nearly every Methodist Church, if not quite all, in the Conference, and presided on nearly all the camp-grounds in the State. The Conference returned him name of supernumerary, and yet, after 25 years, he was still serving in discharge of his Conference duties. No man in this Conference wasted less of life in recreation, or employed less of it in pursuits not connected with his obligations to the Conference. His greatest recreation was to be with his family; he was emphatically a domestic man. His piety was sincere, humble, ardent, constant, evident at home as well as abroad; he was never ostentatious, but, on the contrary, retiring. He might have taken in early life public positions of responsibility, but, for the sake of saving grace and uniting with the church during the same revival. She loved the church of her choice. She immediately became a worker in the Sabbath-school, and filled the office of teacher almost continuously until a few months before her death. When she came to Newton, she fully identified and interested herself in the Methodist Church at Newton Upper Falls, of which her husband was the beloved father and friend of the family of the son who escaped her notice and sympathy. She was a constant and regular attendant upon the public services until circumstances and infirmities prevented. She had many words of encouragement and deeds of kindness, of which the pastor's family was sure to receive their portion. She was generous in her contributions to the expenses and benevolences of the church. For many years she was president of the Ladies' Circle, was constantly remembered in her benevolence.

His last sickness, continuing six months, had days and nights of agony almost beyond endurance, but they did not bring from him murmur or complaint. He knew in whom he trusted, and he leaned with confidence upon the arm of his Saviour down to the very close of life. He often said, "There are lights along the shore that never grow dim," and they shone brighter as he neared the haven of his eternal home. His last sickness, continuing six months, had days and nights of agony almost beyond endurance, but they did not bring from him murmur or complaint. He knew in whom he trusted, and he leaned with confidence upon the arm of his Saviour down to the very close of life. He often said, "There are lights along the shore that never grow dim," and they shone brighter as he neared the haven of his eternal home. His last sickness, continuing six months, had days and nights of agony almost beyond endurance, but they did not bring from him murmur or complaint. He knew in whom he trusted, and he leaned with confidence upon the arm of his Saviour down to the very close of life. He often said, "There are lights along the shore that never grow dim," and they shone brighter as he neared the haven of his eternal home.

To know Sister Rice was to love her. She continued through her life in an even course, striving, as she said a few hours before her death, to be a "living Christian" and "seeking to have the will of the Lord done in her." As we met her once we always found her. None can be found to say against her. It was her privilege to return safely from a visit in the West, which she very safely made, and to return home again in her many friends at home, before returning to the sanctities of her own home, where in the midst of loving friends she calmly waited the Master's call. In her last interview with her pastor she said, "I have no anxiety about the future; all that is attended to. I have left all with Jesus, and feel perfectly safe." She responded earnestly to the prayer we offered at her bedside, and sweetly bade us good-by. Her mind was remarkably clear to last. She died after a long illness, and made arrangements for her funeral. She called her friends to her bedside and gave them her farewells. She passed a night of comfort, and gave evidence in the morning of renewed strength, when suddenly, as the sun of nature was gliding over the valleys and hillsides of earth with glory, her eye beheld the glory of the "Sun of Righteousness" shedding his lustre on the celestial city. It seemed as though she had been born again. She was then carried to the east of the city, where she was buried in a quiet spot, and the earth closed over her. It was her privilege to return safely from a visit in the West, which she very safely made, and to return home again in her many friends at home, before returning to the sanctities of her own home, where in the midst of loving friends she calmly waited the Master's call. In her last interview with her pastor she said, "I have no anxiety about the future; all that is attended to. I have left all with Jesus, and feel perfectly safe." 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[Continued from page 1.]  
heretofore, and they are investing their large annual income in that direction mainly. They are doubtless trying an experiment, and the results no one can foretell. This Association is the successor of that first one which located upon these grounds solely for religious worship. Incidentally it became known that it had all the undeveloped capacity of a great sanitarium for the worn and jaded denizens of cities and inland towns; hence the Oak Bluff Corporation and the Vineyard Grove Company brought into market the adjacent lands.

The future of Cottage City, morally and religiously, is to be determined largely by the Camp-meeting Association. The hotels, billiard rooms, bowling alley, pool rooms and skating rink on the Bluffs are too positive in their worldly influence to give any hope of aid in continuing the distinctively religious character of the place. No redemption will come to society from those centres of influence. The Association is the eldest of the several corporate bodies that are known here, and the only one that can call to its aid an annual and large income, because the other corporations have sold the land on which buildings are erected, while the Association retains the land and issues an annual lease at a very large rental to leaseholders. While worldliness presses upon them from the centres above named, it would seem to be a dangerous experiment to push out society tents and to any extent supply their places with even as harmless a game as croquet.

It is hoped by the multitudes of godly people who congregate at Cottage City that there will be increasing care to enlarge the religious influences of the place rather than to diminish them. If what one of the most progressive and substantial members of one of our leading churches said to the writer to-day (Aug. 12) is true (even partially), it is certainly time to halt and take new reckoning. He said: "The ministers and members backslide at the Vineyard. When members from our church go down there, it takes those of us who stay at home several weeks to get them into working order when they get back!"

The intense interest manifested in the croquet grounds, and in the whirling mazes of the rink, can hardly fail to distract the minds of professing Christians, to say nothing of the effect that it must have upon the minds of the unconverted. What are the facts? Have these so-called innocent sports in which so many of our members and ministers indulge, increased their spirituality or that of the place? The writer regards croquet as an innocent pastime when indulged in under proper circumstances and in proper places; but what does it do as a help to the spirituality of the Vineyard? Said one of the most prominent ministers of a live and large denomination in a conversation at the Vineyard, last week, "I go up to Hamilton to get 'fired up' among my Methodist brethren, but I have never been able to get any fire here." I left him to meditate on the changes that have come over us and to inquire, "What mean these things?"

The Martha's Vineyard Camping Association and the Baptist Vineyard Association, together with the help of all the praying people that congregate there, have got all that they can do in the use of all possible spiritual agencies to meet the encroachments of worldliness and a suppressed but live liquor traffic at Cottage City. Will they meet their responsibilities and strengthen the resident population in all moral, social, political and religious life? We shall see.

H. W. CONANT.

## THE WEEK.

### DAILY RECORD OF LEADING EVENTS.

Tuesday, August 15.

The Governor of Texas has proclaimed quarantining against all vessels coming from Mexican ports.

Peru is reported to be in a state bordering upon anarchy.

Seven persons received sentences at Dublin, yesterday, varying from ten to twenty years of penal servitude, for outrages committed in Ireland.

Aminkense, chief of the Chippewa Indians, and one of the two survivors of the Custer massacre, died in Chicago yesterday.

Last night a British iron-clad train was fired upon by a party of Bedouins, while on its way toward Fort Meek. The regulars returned the fire, killing twenty of the Arabs.

Sergeant Kelly, who shot the Harvard student at Fort Popham, Me., has been taken to Bath to await the action of the grand jury today.

Wednesday, August 16.

Bangor, Me., was visited by a destructive tornado last evening.

"Canonet," the Sprague farm and mansion near Narragansett Pier, was sold by auction yesterday for \$62,250.

The First National Bank at Keweenaw, Illinois, was entered by two robbers, on Monday afternoon, who overpowered the cashier and his lady assistant and robbed the bank of \$20,000.

The monument to Daniel O'Connell at Dubuque was unveiled yesterday in the presence of one hundred thousand people.

The Sultan has peremptorily ordered Arabi Pacha to lay down his arms, failing in which he will be taken in hand by the British forces.

The Kheude has authorized the English troops to occupy such points on the Isthmus of Suez as are necessary for military operations against the Arabs.

Thursday, August 17.

Senator Hill, of Georgia, died at Atlanta, yesterday, at the age of 59.

The Maine Central road is to be consolidated with the European and North American Rail-road.

Messrs. Parnell and Dillon have been presented with the "freedom" of the city of Dublin.

Mr. E. D. Gray, proprietor of the *Freeman's Journal*, and a member of Parliament, has been sentenced to three months' imprisonment and to pay a fine of £500, by a Dublin judge, for contempt of court in criticising a jury in a murder case. Mr. Gray was lord mayor of Dublin in 1880, and was nominated for a second term, but declined to serve.

Sir Garnet Wolseley has issued a proclamation to the Egyptians, assuring them that England only desires to restore the authority of the Khedive.

Friday, August 18.

The British Parliament has adjourned until the 24th of October.

A general insurrection prevails in Corea, and the King and Queen have been assassinated.

Comptroller Lawrence has decided that the \$50,000 yellow fever fund appropriated by the last Congress is to be used under direction of the national board of health in establishing local boards and quarantine stations.

The imprisonment of Mr. Gray, publisher of the *Freeman's Journal*, was discussed in the British House of Commons yesterday, the Irish members severely condemning the act.

Five masked men entered a dwelling house in West Charlton, N. Y., on Wednesday night, bound and gagged the inmates, and robbed the safe of \$800 in money and \$150,000 worth of bonds and mortgages.

A combined land and naval attack on the Abukir fort will, it is expected, be made by the British under the lead of Gen. Wolseley.

Saturday, August 19.

An outbreak among the Indians at the Pine Ridge Agency in Dakota is reported.

Brownsville, Texas, is suffering severely from the yellow-fever visitation.

The Tariff commission will adjourn from Long Branch to this city, on Wednesday next.

A general shut-down of the mills in Fall River is being discussed, owing to the strike of the spinners in the Wampanoag Mills.

Lieut. Berry of the Rodgers, and Engineer Melville and other survivors of the Jeannette, have reached St. Petersburg.

Vigorous preparations are being made in Alexandria for the forward movement of the British forces.

At a greenback labor State convention held in this city yesterday, Gen. Butler was put in nomination for governor.

The village of Lindenberg, West Prussia, has been burned, and two hundred persons have been rendered homeless.

Mondays, August 21.

Gen. Wolseley occupied Port Said and Ismailia in force yesterday.

Sergeant Kelly, of Fort Popham, has been indicted for murder and manslaughter in four counts.

The business portion of Derry, N. H., was destroyed by fire on Saturday, the loss aggregating \$75,000.

Fully twenty-thousand people attended the funeral of the late Senator Hill at Atlanta, Ga., on Saturday.

The crew of the Arctic steamer Eira have been rescued in Matotskin straits, Nova Zembla. Their vessel was sunk August 21, 1881, and they spent a winter in a hut on Capo Flora.

It is reported that David Dudley Field will place a window in the Williams College chapel in memory of his son, David Dudley Field, Jr., an alumnus of the college, who died about two years ago.

### The Seney Scholarships at Wesleyan University.

The continued call for information concerning the scholarships recently established by Mr. Seney, would indicate that what has been previously published concerning them has either escaped the attention of many, or, if not, that previous statements need repetition, and, perhaps, greater explicitness. The following may, therefore, be a timely supplement to what has preceded it.

The Drs. Read are meeting with remarkable success in their chosen specialty. Patients from different parts of the country can attest to their skill and the good results obtained. Their card will be observed in another column.

Wheat Bitters will strengthen you and assist nature in removing every symptom of disease. Try them at once. Sold by all druggists.

Disease prevented and medical bills lessened by a timely use of Malt Bitters.

The Drs. Read are meeting with remarkable success in their chosen specialty.

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Wheat Bitters will strengthen you and assist nature in removing every symptom of disease. Try them at once. Sold by all druggists.

Young, old, and middle-aged, all experience the wonderful beneficial effects of Ayr's Sarsaparilla. Young children suffering from sore eyes, sore ears, scald-head, or with any scrofulous or syphilitic taint, may be made healthy and strong by its use.

"Facts speak plainer than words." Proof:—"The Doctor told me to take a blue pill, but I didn't, for I had already been poisoned twice by mercury. The druggist told me to try Kidney-Wort, and I did. It was just the thing for my biliousness and constipation, and now I am as well as ever."—A. P. Sanford. Sold in the fall term.

The competition for these scholarships is open to students in each of the three regular courses of study, Classical, Latin Scientific, and Scientific, but is not open to special students. To be candidates for these scholarships, students must be in attendance upon college exercises throughout the year for which the scholarships are awarded.

The scholarships for the three lower classes are awarded as soon after the close of the year through which the competition extends to the record of standing for the year can be prepared, and are payable in three installments: the first, at the beginning of the ensuing fall term; the second, at the beginning of the winter term; the third, at the beginning of the spring term.

The Senior scholarships will be awarded two weeks before Commencement, and be paid at that time in one payment.

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One cannot be considered a candidate if regularly employed as a teacher or preacher; nor will he be eligible to a scholarship during any year in which he has been the subject of serious college censure.

A scholarship, though awarded, will not be paid to one who is absent from college during the year in which it is payable. It will be seen from this statement that these scholarships—the Senior excepted—are earned in one year and paid during the next; the Freshman scholarships being paid in the sophomore year; the Sophomore, during the junior year; the Junior, during the senior year. The Senior scholarships, for obvious reasons, are paid as soon as declared.

It will be understood that these scholarships are quite distinct from the Tution or University scholarships which have been established by the trustees of the college, and which the President has the power of granting to students of good character that may need them.

Of these scholarships, the president has one hundred at his disposal. The value of each is \$75—a sum sufficient to meet the yearly charge for tuition. These Tution scholarships are not competitive. They are granted to students at the commencement of their college course, and, if circumstances require it, are continued in force till the course

is completed. They do not disqualify those who hold them for competing for the Seney scholarships, and the instances are likely to be frequent where both classes of scholarships vest in the same persons. More than half of the recipients of the Seney scholarships for the past year were also holders of Tution scholarships.

Students whose attention is drawn to the financial inducements with which the college is able to appeal to young men seeking an education, may be interested to know that the Seney and Tution scholarships conjoined, together with the special prizes that must often go along with them, cannot fall much below \$200 yearly, and must sometimes fall little short of \$400. It was the stipulation of Mr. Seney, in establishing the scholarships that bear his name, that the benefit of his gift should begin with the Freshman class of '81-'82. Accordingly, the class just now passed into its sophomore year is the first to receive the avails of Mr. Seney's generosity. For the year just commencing, the Sophomore as well as the Freshman scholarships will be open to competition.

The first term of the present college year will open Thursday, Sept. 14, 1882. The fall examinations for admission to college will be held on that day, and will begin at 9 A. M.

Further information on this subject is desired, address

JNO. W. BEACH, President.  
Middletown, Conn.

CONSTITUTION, condition so common as to need no explanations as to causes or the best manner of relief; the universal patent pill fails and adds to the conditions, and a large experience has proven to us, corroborated by that of veteran observers in the profession, that the judicious use of mineral water is the safest and best mode of correcting this condition or habit, and nothing is more harmful than the indiscriminate use of "pills." In this condition we have found the use of the Hawthorn Water, taken as directed, to be productive of the greatest relief and good; in fact, this general condition is the one for which we urge the use of this valuable agent on the profession.

LEN. M. FRAILEY, 64 South St., Baltimore.

### CUTICURA.

The Cuticura treatment, for the cure of Skin, Scalp and Blood Diseases, consists in the internal use of CUTICURA RESOLVENT, the new Blood Purifier, externally of CUTICURA and CUTICURA SOAP, and CUTICURA CREAM. Price of CUTICURA, small boxes, 25c.; large boxes, 50c.; CUTICURA RESOLVENT, \$1 per bottle. CUTICURA SOAP, 25c.; CUTICURA SHAVING SOAP, 15c. DEPOT, WEEKS & POTTER, Boston, Mass.

ECZEMA.

Sixteen months since an eruption broke out on my leg and both feet, which turned out to be Eczema, and caused me great pain and annoyance. I tried various remedies with no good results, until I used the CUTICURA RESOLVENT internally, and CUTICURA and CUTICURA SOAP externally, which entirely cured it that my skin is as smooth and natural as ever.

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